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Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation!—*Psalm 85. 6,7.*

RELIGIOUS THOUGHT AND ACTIVITY.

The World's Sunday School Association is focussing its attention upon children, older girls and home life throughout the world, and has appointed a committee of prominent women to study and attack the problem.

The Northern Baptist Convention reports 31,391 students in their schools, $33,000,000 in property, $57,000,000 in endowment. In forty years 51 missionaries have gone from Colgate to fields of labor across the seas, 112 from Newton, 116 from Rochester.

Every day the **"New York American"** prints a verse of Scripture in large type across the top of its editorial page. The verses are selected by different New York ministers, whose names are given. The Authorized Version is used, and the reference is given.

Christian Endeavor now claims four million members. "You would find members in every country to greet you if they knew you were coming," said Dr. Francis E. Clark at the World Convention in New York.

What a wonderful achievement for a man to live to see!

Bishop Brent has cordially indorsed the effort of **Hobart College** and its coordinate institution for women, William Smith College, to raise a million dollar centenary fund.

Hobart has furnished 356 clergy to the Protestant Episcopal church, of whom fifteen are bishops. Last year 15 per cent of Hobart men were destined for the ministry of the church.

A Missouri farmer's wife recently wrote to the **Y. W. C. A.** in Springfield that her niece was coming to the city to meet her fiancé and be married. Would the Y. W. C. A. look after her until the marriage? And so it came about that the wedding took place in the Y. W. C. A., that the other girls who lived there held a shower for the bride, that the bride found herself marching to a festively decorated altar to the strains of Lohengrin, when she had expected only a pathetically lovely wedding in the minister's back parlor.

Ten years have elapsed since the **Kennedy School of Missions** was established as a branch of Hartford Theological Seminary.

The total number of enrolled students is 344, of whom 134 have been missionaries on furlough. These men and women are laboring in at least 125 strategic centers in 32 lands. The number who have received a certificate for a complete year's work is 83.

The decade has been one of continuous growth and adaptation to the needs of missionary education and training.

Following the canonization of Jeanne d'Arc in May of last year a newly-formed Roman Catholic parish in Long Island was named after her, **the parish of Saint Joan of Arc,**—the first in America to be so named.

Its priest was chaplain of the 60th Infantry during the war, and when his regiment recaptured the village of Ban-de-Lavaline in the Vosges from the Germans he acted as its parish priest. In recognition of his services the people of that vil-

lage have presented St. Joan's Church with a statue of Jeanne d'Arc that escaped destruction.

We are informed that the Peking committee of the **American China Famine Fund** had some surplus remaining after the emergency had passed, which they plan to use for future famine prevention work. "The Christian Herald," which transferred its collections to the American committee in the interest of greater efficiency in collection and administration, is developing a plan for orphanage and industrial work, which they believe will have far-reaching effects on the future of China. The editor of this magazine writes that the case of discrimination in the use of funds referred to in our August issue is the first and only case that has been brought to his attention.

In a great iron and steel plant in the northern part of Philadelphia a young man was **given a Testament** by the Rev. E. W. Rushton, one of the workers of the Pocket Testament League. Soon afterward the youth was fatally injured at his work. The doctor in the plant, as he was preparing to send the man over to the hospital, told him that he did not have long to live, whereupon the young man said:

"Doctor, if you had told me this two weeks ago it would have scared me to death, but a man came in here recently, told me the story of Jesus and his love, and I have accepted him as my Saviour. He gave me this little Testament, and I have been reading it. Everything is all right, and I am ready to go."

Dr. Austen K. de Blois recently completed his tenth year of ministry with the First Baptist Church of **Boston, Mass.** He took advantage of the occasion to preach a sermon in which he reviewed **religious conditions** in that city as he had seen them during the period of his ministry. His general conclusions, which are summarized as follows, will have much interest outside of Boston.

"Every creed and cult is represented here. Unitarianism has gone backward. Congregationalism has made no perceptible advance. Methodists have gained in the suburbs. Episcopalians are stronger. Roman Catholics control the city. Christian Science is losing ground. Other cults are about the same way. The Christian Associations are doing a much greater work than ten years ago. The Baptists are not gaining much, apart from Tremont Temple."

The evangelistic and missionary spirit and purpose of Dwight L. Moody is still alive, as revealed by the reports presented at the annual members' meeting of the **Bible Institute Colportage Association of Chicago** (founded by Mr. Moody in 1894), from which the following summary is gathered:

Among other missionary book-fund activities, 43,846 copies of gospel literature were distributed in the prisons and jails of the United States and Canada; 22,938 copies among the spiritually destitute in the mountain districts of the south; 20,961 copies of Spanish books were placed through missionaries in the Latin Americas. Nearly one-half million gospels and corrective tracts were printed, and the issue of the Gospel of John totaled 208,250 copies. Of Mr. Moody's books alone there has been a total of 2,560,548 copies published on the Association's order.

Lack of Teachers.

The summer capital of the Philippines is Baguio, in the mountains of northern Luzon, a day's journey from Manila by rail and motor stage, nearly five thousand feet above the sea, in the Igorot county, which means, in touch with the interesting life of the native tribes of that region.

"In 1909 Bishop Brent opened a school in Baguio for American boys, of whom there are many in the families attached to the army and among the other Americans in the Islands. Boys also came from as far away as Hongkong, Canton and the Malay Archipelago.

"In age they ranged from eight years to eighteen. They lived in dormitories, were taught by experienced college and university men from the States, and enjoyed outdoor sports almost the year round in the ideal climate.

"For the last two years, although there are many boys of school age in the Islands, and although business and professional men there have offered financial and personal aid, the school has been closed for lack of teachers."

It is said that there are in **Hawaii** seventy-eight Buddhist and Shinto temples, with seventy-nine priests, and that eleven of these temples have been built in the last five years. One of the temples in Honolulu cost $100,000. The special significance of this item lies in the fact that Hawaii is one of the territories of the United States.

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, made a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists, and they are practically unevangelized. They have come from the two strongest Buddhist provinces in Japan.

An effort will be made this year by the Bible Society, through the mission forces on the Islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The importance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most,—the Japanese will control the voting power of the Hawaiian Islands.

Once more **an evangelical ministry** demonstrates that it is forceful and aggressive.

For twelve years Euclid Ave. Baptist Church, Cleveland, has made evangelism supreme. Packed houses Sunday morning and evening demonstrated the possibility of larger things. A site just across the street from the present building has now been secured,—right in the heart of the city,—where a Baptist Temple will be erected which they expect will have the largest auditorium and the best equipped church plant in the Baptist denomination, if not in all American Protestantism.

The raising of money for rebuilding was conducted in an atmosphere of prayer and promise (Nehemiah 2.20). The present property will sell for a million dollars. Over $500,000 was raised by the congregation, one noticeable feature being that recent converts and members were far more generous and ready givers than old-timers. One lady whom Dr. Bustard led to Christ and received into the church two days before the campaign was launched, gave $50,000, and then $5000 more, and she had not been even regarded as a possible donor!

As the Twig Is Bent.

"It's the boys' turn next."

This is the decision of the board of directors of the Filipino Y. M. C. A. in Manila. The rapidly expanding program of the city branch there under the leadership of R. D. Williams, formerly of Chattanooga, includes a big work with boys. The present rooms are not adequate for more than one hundred boys, and up to the last count 250 had enrolled. A special commission is studying the actual needs of boy life in Manila, and they will boost for equipment. This commission has asked for a trained boys' secretary, and the board of directors has approved, stating that in their belief the next man sent out from America should be for boys' work.

At present the Junior Department in Manila has a reading room, with the best and latest boys' publications; also a library full of books, both thrillers and of a definite helpful nature. It offers games,—the kind a boy usually plays, and some that he does not,—like volley ball, basketball, indoor baseball, and soccer football. There is swimming instruction for those who cannot swim; also advanced instruction for those who can swim, with regular, supervised hours in the plunge.

Mass singing has been introduced. There are hikes, and practical talks on subjects in which all boys—whether Filipino or American—are keenly interested. There are four boy scout patrols.

A Horse Jockey Converted.

Frank Gigliotti, who was a horse jockey when he found Christ at a street meeting in a far western city, piloting winners and making world records, was born a Catholic, but had fallen away. At once he turned from racing to winning souls, working in a Pennsylvania steel mill by day and preaching Christ at night. He started a mission in a vacant store, giving the last of his savings for a year's rent, and trusting the Lord for the rest. He prospered in his work, and earned good wages, but he also prospered in his evangelism, and the presbytery of Blairsville took account of him. They sent him to the Bible Teachers Train-

ing School in New York under their care to take the theological course.

The war came, and Gigliotti volunteered at once. His missionary zeal attracted attention, and he was made acting chaplain, but refused a commission as chaplain and later a commission in the army. Thrice wounded, he was sent back with honors to continue his studies. Linked with the Evangelistic Committee of New York under a roving commission, he sought boys and youths of the street. This year he has a record of fifty young fellows brought to Christ. He has been elected secretary of the New York county council of the Veterans of Foreign Wars, which gives him added opportunity for service.

A young sailor was sent from the Panama Canal zone to the navy hospital in Brooklyn to be cured of the dope habit. He didn't cure. Gigliotti led him to Christ, and the habit departed, and for over ten weeks there has been no craving for drugs. The lad has written to his mother for the first time in five years, and has gladdened her heart.

Three Spanish-speaking boys attracted Mr. Gigliotti's attention, and he made friends with them, leading them one by one to Christ. Reaching out for others the group was enlarged to forty. Not all of them have surrendered to the Master yet, but the boys who have are enthusiastically at work for this result. The group is printing a small monthly paper, "For Christ." Among the boys seven nationalities are represented: Mexico, Porto Rico, Cuba, Peru, Argentina, Brazil and Spain.

Brooklyn Italian boys who formed a club under the leadership of Mr. Gigliotti from a nucleus of three have gained thirty members. Quite a number have decided for Christ, and these are seeking to win the others. One of the boys has decided to study for the ministry. During the campaign for the relief of the children of Europe the group adopted an orphan.

Mr. Gigliotti once came across a youth who had secured his discharge from the army, because his family was dependent upon him for support. The young fellow was won for Christ, and induced to attend the Broome Street Tabernacle. Soon he had the entire family of six going there, all of them converted.

Another soldier boy, Bert Raccia, was a Brooklyn gangster. In the army he had a record of eight trials by court martial, and finally was sent back to the United States as undesirable. He was no more desirable in Brooklyn until he met Gigliotti and learned of Christ. That changed his life, and the police have one less gangster to deal with.

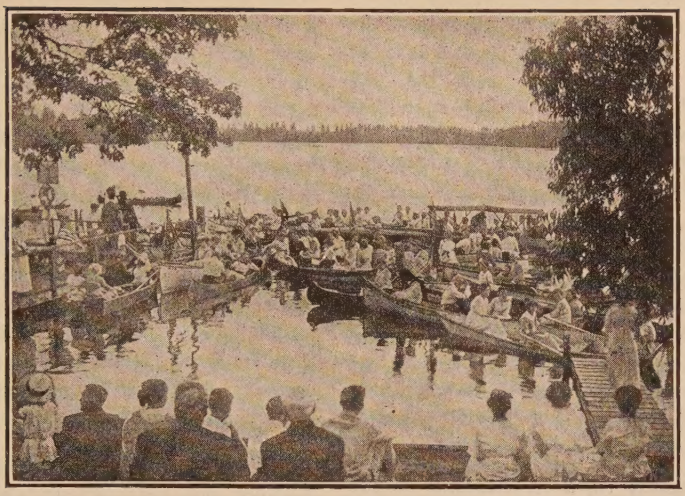
The American Friends.

If the Salvation Army among religious bodies won to itself the greatest good will and admiration during the war, the Friends have come into this position since the armistice.

As soon as hostilities were commenced in 1914 the British Friends organized various relief agencies, which operated especially in France, Italy, Russia and Serbia. American Friends helped them with funds, and when the United States entered the war they too organized for personal service. Groups of young men went overseas to assist in civilian relief, reconstruction of towns and rehabilitation of agriculture.

Little was heard of these during the war, but the kind of work they were doing immediately leaped into first importance when hostilities ceased. And then came the problem of feeding the alien populations in their dire need. The least attractive part of this philanthropy—Germany,—was turned over to the American Friends' Service Committee in January 1920 by Mr. Hoover. Upwards of six hundred workers, mostly men, have rendered personal service, and over two million dollars have been contributed through the agency of the Friends.

The war work has reacted upon the Friends in various ways. They are divided in this country into three parties: the orthodox, who hold the usual evangelical beliefs in the main, and constitute about four-fifths of the whole; the Hicksites, or liberal group; and a diminishing party of conservatives, who differ from the orthodox in a few matters of practice. The war gave these parties a field for the exercise of pacifist and philanthropic ideas and activities common to all, and so they cooperated in the welfare work without regard to their individual beliefs. This better feeling among themselves has led many, indeed, to examine their religious beliefs.



Galilean Service at sunset, at the Lake Orion (Mich.) Bible conference.

And the warm recognition of the work done by the Friends has given them a vision of larger service, not only in definitely religious lines, such as missionary and evangelistic work, but also in the problems that worry the body politic, connected with labor and social betterment. To take hold efficiently in a large way will demand closer organization as a whole, and perhaps some modifications of the historic positions regarding the local meeting. The Friends have found themselves, and the future holds great possibilities and promise for them, especially those of the orthodox persuasion, who are gaining in numbers.

Mr. Wilbur K. Thomas, executive secretary of the American Friends' Service Committee, has recently urged that sufficient funds be found in America to enable the child-feeding work in Germany to be continued on the basis of supplying food for 500,000 children a day for eleven months beginning October 1921, and that in addition to this at least $500,000 worth of clothing and cloth in the bolt be distributed among the most needy people. The agricultural, seed distribution and general relief work in the devastated areas of Poland and among the Russian refugees should be continued. In Austria, where Mr. Hoover's organization is now supplying the food for all of the children, it is desirable for Friends to administer relief for the salaried and professional classes of people, who on their present income have not sufficient provisions to keep body and soul together. The light of the little candle of the hospital in Serbia must not be allowed to go out. As the one foreign relief agency working in Russia there is a door open before them which no man can shut. The babes born in the hospital in the Friends' Maternity Home at Châlons-sur-Marne cannot be left to die.

WORLDWIDE NOTES.

The best Protestant churches in Italy are in the south, where the religious spirit has not been destroyed by atheistic socialism.

A thousand girls of sixteen religions and nationalities now take advantage of the **Y. W. C. A. at Smyrna.** This association has opened a new service center in Stamboul, and a recreation place and summer camp on the beautiful Sea of Marmora.

The first national Y. M. C. A. convention in Mexico was held last May. Measures were taken to form a permanent national committee. President Obregon contributed 50,000 pesos to assist in the work of extending the Association movement in Mexico.

The Salvation Army operates in 70 countries and colonies, in 42 languages. It has 11,173 corps and outposts, 1276 social institutions and agencies, and 751 day schools. Paid officers, cadets and employees number 25,000, and young cadets in training over 17,000. It publishes 82 periodicals in 24 languages.

In the campaign for the Belgium **Y. W. C. A.** 10 teams raised 192,348 francs, which was more than their goal by a thousand francs. Tientsin (China) Y. W. C. A., actively helping in the famine district, secured their yearly budget of $7000. The Czecho-Slovakia Association is working on plans for a Y. W. C. A building campaign in 1922.

The greatest need in Albania is for education, and it is to America that the leaders look for help after the order of Robert College. This past year the government opened 504 schools, with 1400 teachers; but teachers, instruction and equipment are very elementary. It is hoped that a girls' school in Kortcha, partially supported by the American Board and managed by American-trained Albanian women, will in time grow into a woman's college.

Plans are under consideration looking toward the federation of all the religious education and denominational **Sunday school work in Australia** under one organization or central committee. In several of the divisions of Australia denominational Sunday school specialists are giving their entire time to the Sunday school, which is growing in attendance and in lesson improvement. A man and his wife have been taking the course in religious education at Boston University in preparation for special Sunday school service in New Zealand. They have already graduated from the splendid training school at Westhill, England, which is directed by George H. Archibald, formerly of Canada.

William Lichtenberger, the venerable colporteur of the British and Foreign Bible Society in Belgrade, Serbia, is 77 years old, and has pursued his labor of love in the Balkans for 53 years. Orphaned at an early age, he got little schooling, and went to work on a farm. But the lad had grit. "I steadily improved my reading while doing farm work. In the farmhouse where I lived I found one day, in an old box, a Bible with its covers off. It had belonged to my father and mother. This was all I ever inherited, my precious heirloom. I found in my young heart a deep love springing up for the old farmhouse with its peace and godly order, for the happy family circle with morning and evening prayers. There God taught me what I might have failed to learn in a training college. When Christ came into my heart I was anxious to tell others about him. I began to buy little stocks of Testaments, and to go from house to house with my books after my day's work was done."

The Council of the World's Evangelical Alliance has been aroused by the report that the new Malta Legislature has no power to alter the Constitution in its provisions concerning religion and language. "We wish well to the Maltese, and desire to be fair towards the Roman Catholic religion with which the history of Malta is so closely associated. The Roman Catholic appropriation, however, of the apostle Paul and his missionary visit to the island, or the religion of Malta established detrimental to liberty of conscience for all classes and creeds on the island, cannot be tolerated. There are earnest evangelists amongst the Maltese, and these, and others who desire to read for themselves the Word of God and to worship him according to their conscience, must be protected from interference or persecution. Happily this appears to be the view of His Majesty's government. A despatch which accompanied the Letters Patent granting the new Constitution suggesting that the first Malta Legislature should declare 'that the Roman Catholic religion is **the religion of Malta,**' requires attention, which it is receiving, and will probably be the subject of questions in the House of Commons."

The journals of Rome are conducting a campaign against the plans for buildings of the **International Collegio** on the famous ridge of Monte Mario, overlooking the Vatican, where Italian Methodism recently acquired 40 acres. The proposed plans have been submitted to the Municipal Building Commission and the Munici-

pal Committee for History and Art, for their permission.

The reasons urged for withholding permission are that such school buildings would be a mortal offence to the landscape of Rome in one of its most striking and significant points, and to the Vatican buildings. Apart from artistic considerations it is argued that the college would be an ostentatious affirmation against Catholicism, and an organ of American and Anglo-Saxon propaganda and penetration.

President Bertrand M. Tipple has met this criticism by asserting that the Methodist church in Italy is an independent church, and should no more be regarded as American because it still receives financial support from America than that the Vatican should be saddled with the same charge because it takes good American money. He asserts that the artistic objections are baseless in fact.

The old **struggle between Romanism and Protestantism in Poland,** which dates back to the time of the Reformation and is a long chain of persecution of the Protestant minority at the hands of the Jesuits and their tools, has entered upon a new phase of racial and political hatred. A million German Protestants have been placed under a bigoted aggressive Polish R. C. majority,—those, that is, who have not been expelled from the country. Protestant churches and institutions have been seized for R. C. uses, and in every way the Polish government is lending itself to policies that raise the question whether it deserves to receive support from free nations.

In one case priests, aided by police, went into an evangelical meeting, took away the Bibles and hymnbooks, and strictly forbade any more meetings. Priests will not baptize children or perform marriages for people who have broken away from the church in Russian and Austrian Poland, where these functions are to be performed by officials of the state church.

We have referred before to the different picture presented in Bohemia, where reports say not more than ten thousand adherents are left to the pope. Because the movement is so nearly unanimous the local churches in most cases have been taken over by the seceders, and services continue without interruption but in different form. This is regarded as the greatest event in religious emancipation from Rome that Europe has seen in 300 years.

The British Y in the War.

The accounts of the War Emergency Fund of the British Y. M. C. A. from 1914 to May 31, 1920, have been issued.

The total gross income was £21,955,411. The total expenditure was £21,951,688, leaving the small surplus of £3,723, which was merged into the National Service Fund.

From the ex-soldier's point of view the most interesting figures are those dealing with the sale of refreshments. The cost of goods was £13,762,282; the receipts from sales were £17,387,804. This shows a gross profit to the Y. M. C. A. of £3,625,522. In view of the legend about making money out of the troops, the following points deserve wide publicity:

There were no net profits on the war work. Every penny of the gross profits was spent upon the work. In most areas prices were fixed by the military authorities. Moreover, but for these profits the Y would have had to curtail its work by one-half, or to ask for much more than twice the amount it actually received in gifts from the public. Out of every £1 spent on the war work only 6s. 11d. came from the public,—and every penny of this was spent on huts, equipment and free gifts to the troops. These free gifts included the total cost of free stationery, concerts and lectures, hot drinks and food given free at night in danger areas and to the walking wounded, hospitality to relatives of the wounded, free Testaments and songbooks.

PERSONALIA.

Postmaster General Hays recently stated that he joined the church at the age of six, that such action came naturally, and that therefore he had not experienced any striking conversion. He believes that the many serious problems now confronting the country should be approached and settled by the people on their knees.

The first woman in the United States, and perhaps in the world, to receive the degree of Bachelor of Divinity from a

Presbyterian theological seminary is **Mrs. Vesta Clement Lukens,** who belonged to the 1921 class of San Francisco Theological Seminary. Mrs. Lukens enrolled as a student with her husband in 1918.

Miss Sadie Mossell, a young Negro woman who this summer received the degree of Ph. D. from the University of Pennsylvania, is said to be the first woman of her race to be thus honored by an American university.

She comes of a notable Negro family. Her grandfather, Bishop Tanner, of the African Methodist Church, has been for many years editor of the weekly organ of that denomination, and was a delegate to the Methodist Ecumenical Conference that met in London in 1901. Her uncle, Mr. Henry O. Tanner, is an artist of repute, who has made a specialty of religious subjects. Examples of his work are to be found in many famous art galleries, including the Luxembourg in Paris. Miss Mossell's father is a graduate of the Law School of the University of Pennsylvania.

Rev. H. T. Chilvers, present pastor of Spurgeon's Tabernacle in London, recently said that when his father sent him to London he appointed a chapel for him to attend, saying:

"My boy, go there every Sunday and go nowhere else!"

He had obeyed. Possibly he had missed some things, he said, but he had been established in the things that really mattered. He was grateful to his father. He could not forget leaving his country home for the great city. He was not then converted. At the very last moment, with box packed, hat and coat on, trap ready at the door, his father said:

"Come upstairs!"

They went up together and knelt beside the bed. Placing his hand upon his shoulder, his father prayed:

"O God of Abraham, Isaac, and Jacob, Father of our Lord Jesus Christ, my God, be the God of my boy from this time forth and for evermore. Amen. Come along, boy, or we shall miss the train!"

There is no advantage to be gained by changing your religion; your life must be changed.

EVANGELISTIC WORK.

The "Methodist Protestant" has this to say about the **exaggerated claims** which some churches make after revival services:

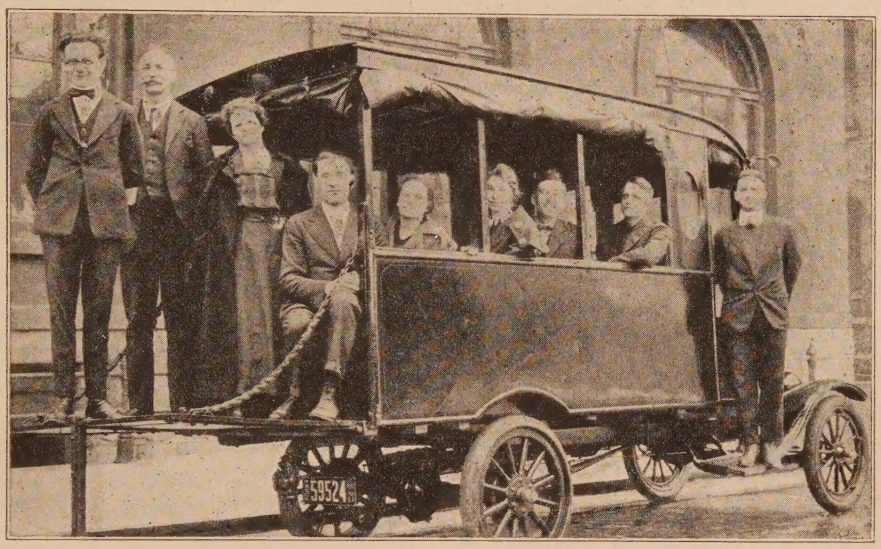
"It is the fish you string who help the church and whom the church helps. It is hardly true that you can have a hundred conversions and but twenty-five receptions. You must be counting the nibbles."

The action of the last **Presbyterian General Assembly** on the matter of evangelism was significant. The permanant committee stated that the committee, in the past twenty years having tested the high pressure method and also the quiet pastoral and presbyterial or community method of evangelism, stands today more firmly than ever for a work which will insure the normal growth of the church as a result of her inward spiritual life and testimony rather than for methods which may bring about abnormal accretions to her membership through temporary and external pressure.

The veteran Dr. John Clifford of London, in advocating his plan for promoting **personal evangelism** in the churches, has drawn a striking contrast between the spirit of church members in 1851, when he became a Christian, and their spirit today, with regard to the work of Christian propaganda. Then, he said, it was a point of honor in the churches with which he was associated that every Christian should make personal evangelism his first great business. In 1858, when he went to London, he undertook work in a church that was in a very low condition. Within a short time six hundred members had been added; and the venerable preacher attributed this less to his preaching than to the earnest purpose of his young people to seek other disciples for Christ.

He distinguishes personal from mass evangelism. "To the latter belong such great movements as that initiated by Moody and Sankey. The scheme is distinct also from institutional evangelism, like that of the pulpit or the Sunday school class. We want our people to concentrate as individual Christians on the task of making the gospel a personal possession of other souls."

A new generation of earnest workers and whole-hearted supporters of work with



Gospel wagon used by the Chicago Hebrew Mission to help bring the gospel to the 300,000 Jews of Chicago. The attendance at meetings may vary from 50 or 100 up to 600 or 700. The results more than compensate for any antagonism that may be aroused.

spiritual aims was raised up through the Moody and Sankey services in England, says Mr. J. W. C. Fegan. They were the mainstay of evangelical efforts for the next twenty or thirty years.

In a booklet he wrote some time ago he mentioned how Dean Stanley, after listening to an address by Mr. Moody in Her Majesty's Opera House one afternoon on "Ye must be born again," turned to him and exclaimed:

"How apostolic!"

Some weeks ago Mr. Fegan had a letter from a lady in South Africa telling how interested she was in reading his booklet, "Born of God," as she was converted, while leading a worldly life, that same afternoon in the Opera House listening to that same address.

"The Moody and Sankey movement was **a true revival;** and it is interesting to notice that the revival did not come in answer to special preliminary united prayer or expectation of faith, but came through the prayerfulness, earnestness, and singleness of heart of one fully surrendered and Spirit-filled man, D. L. Moody."

Religious circles in England have been stirred by extended and extensive revival in the eastern section of England under the leadership of Rev. A. Douglas Brown. A prominent feature of the revival has been **the preaching of our Lord's return.** Said Mr. Brown on one occasion:

"I desire to record the power that second advent truth has been exerting in the hearts and consciences of men in East Anglia during the last two months. A whole district has been brought under the powerful ministry of the Spirit of God, hundreds of souls have been converted, and many hundreds of backsliders restored. Humanly speaking, the backbone of the whole movement has been second advent teaching."

For six weeks it had been Mr. Brown's privilege to preach in an Anglican pulpit in Lowestoft, and on thirty-one consecutive afternoons he had the joy of speaking for fifty minutes on the second advent. The church was packed each afternoon by a congregation a thousand strong, representing all sections of the Christian church. Mr. Brown told some striking stories of conversion in that mission. The requests for prayer averaged 270 per day. One was for twenty-seven Sunday school teachers, that they might be converted. Nine of them were in the inquiry room the next night.

Evangelist Charles R. Drum has given the following **Ten Commandments for evangelists.**

"Thou shalt eliminate extraneous theological hobbies. They send people off on tangents.

"Thou shalt refrain from extreme emotional appeals. Evaporation follows.

"Thou shalt avoid destructive criticism of ministers. Strengthen the position of leaders.

"Thou shalt permit no promiscuous personal work in the audience. It is often cheap and harmful.

"Thou shalt keep greed from making a strenuous public pull for an offering. It takes attention from the main issue, gives a bad impression, and weakens your spiritual power.

"Thou shalt be square. Plan no traps or schemes of coercion to secure results.

"Thou shalt develop laymen for definite service. This is very important.

"Thou shalt tell the truth. Statistics in the spiritual realm are deceptive. Therefore, publish none.

"Thou shalt not urge the Lord thy God to save sinners, but must inform sinners of a salvation already provided. Make clear that God loves, and is now reconciled. The responsibility is on the evangelist and the sinner,—the one to deliver, the other to believe the message.

"Thou shalt promote a strong conservation program, and prevent a slump."

PLANS AND POSSIBILITIES.

"Brethren, may the Lord fill every heart and empty every pocketbook," was the way an old-style preacher once announced a collection.

The shortage in the ministry has led other denominations besides the Methodists to consider the device of building up **a lay ministry.** Broadway Congregational Tabernacle of New York recently ordained five of its members as lay preachers. These will continue their secular callings, but will preach as opportunity affords.

Dr. James L. Gordon, pastor of the First Congregational Church of San Francisco, gets an average of 1,500 people at his **Wednesday evening service.** Recently he advertised that he would give away, as far as they would go, copies of a book, written by a Jew, which was the best thing he knew upon Christian Science, New Thought, and religion generally. The books were contained in sealed envelopes, and were copies of the Gospel of John.

A certain pastor increased Bible reading, especially of the Old Testament, by **attractive story titles.** For example, the story of Joseph was, "A boy who dreamed, and how his dreams came true." The third chapter of John, "How a wise man was convinced of his own ignorance." The Samaritan woman, "The rich treasure found by a poor woman as she went to the well for water." The raising of the widow's son, "Story of a funeral which never reached the cemetery."

A London minister was preaching on the H. C. L. To illustrate his subject he first showed a basket with forty-eight eggs.

"This is what my predecessor got for a shilling seventy-five years ago," he said.

Then he held up a basket with twenty-four eggs: "This is what my predecessor got for a shilling thirty-five years ago. And this," holding up two eggs, "is what I buy for a shilling."

That congregation held a meeting and **raised their pastor's salary.**

Mr. Fred Scott Shepard writes of a successful **"Father and Son"** banquet. The church gymnasium was decorated so as to give it an outdoors appearance by bringing in branches of trees to be fastened to the pillars, strewing leaves on the floor, and adding other touches of nature. Electrical camp fires were originated, five of them, and the room darkened, save for the red glow from the camp fires. Then, when the dads and their boys came in, they squatted around these fires, where a regular camping meal of beans, rolls, cocoa and apples was served.

From North London comes news of a fine application of the principle of "the pool" to the **reduction of church debts.**

A special effort is to be made during the ensuing twelve months to reduce the debts on the various churches in the northern group of the London Baptist Association.

It has been found that about £10,000 is owing in the aggregate by the twenty-six churches comprised in the group. The suggestion is that each church having a debt shall make a special effort to reduce it. Further, those churches which are free of debt shall be asked to raise as much money as possible for the pool, which at the beginning of June 1922 will be divided amongst the churches with debts in proportion to the amount they themselves have raised. The idea is that each church in the area shall be invited to make as big an effort as possible, those which are debt free helping those not so fortunately circumstanced.

It will be seen that the scheme is a challenge and incentive to each church that has a debt to do its utmost to clear its burden. One friend has contributed £500 towards the pool, and it is hoped not only that a large sum of money may be raised, but that a new spirit of comradeship may be evoked.

Professor Mackintosh of New College, Edinburgh, has an article in the "Expository Times" on **the minister's message for today** as inspired by the New Testament. It is a noble plea for the recovery of Christian doctrine: "a message, not hints, or rumors, or even aspiring ideals, but great affirmations that proclaim what God has done and what therefore we can trust and live by."

He tells a story of Dr. Denney which should set men thinking. After a visit to Berlin in 1912 Dr. Denney mentioned to his friend that while in church after church of the Lutherans he found a mere handful of people, he found the Roman Catholic churches full of men.

"How do you explain that? For myself, I have not the least doubt the reason is that under all the accretions of superstition the Roman church has stuck to the truth that there is to be had such a thing as divine salvation, a supernatural Redeemer who can heal and feed the soul. It has not dissolved Christ in general principle."

Dr. Denney had no sympathy with Rome, but he saw that the rationalism of the Lutheran pulpit drove a number of people to Rome in sheer despair. It is a point to be well considered by ourselves. When evangelicalism loses its message people become rationalists or Romanists. Evangelicalism can only live by its pure and unique truth. If that is watered down, people forsake it.

Hints and Helps for the Young Choirmaster.

Do not waste your choir's time through lack of decision as to what to do next.

Plan your work ahead at least two weeks.

Practice score reading. Going over the four parts together without knowing which part is wrong or where the trouble lies is a waste of time.

It is unfair to those singing correctly to have to tire themselves unnecessarily by aimless repetition when the fault is not in their part.

Singers are quick to notice whether time is well spent or wasted and will do anything for a choirmaster once he has shown them he is considerate in such respect.

If the chorus has been singing almost steadily for an hour and needs a short rest, some solo part, duet or quartet might well be done at such time.

Start your rehearsal promptly. Definite methods of work will yield better results than a hit or miss plan.

As an added stimulus to endeavor plan a series of musical services. Have postcards, leaflets or folders announcing the services and circulate them.

Your choir should grow in efficiency and its ideals should become higher in proportion to your own ideals and efforts to reach them.—Herbert Stavely Sammond.

"Keep Them 25."

"How would you go about it to unite men in Christian service?" a preacher asked Mr. George E. Chance of Mounds, Ill., a telegrapher on the Illinois Central Railroad.

"Keep them 25," was his reply.

This is telegraphers' slang for "Keep them busy."

"Suppose you are a telegrapher, and you call the telegrapher down the line, and he is engaged on some very important business like having his feet on the table and reading the paper or smoking his pipe, and does not want to be disturbed. Instead of saying he is busy he will reach over and say, Keep them 25.

"You must keep members of the church and the Y. M. C. A. 25,—on the job,—working all the time."—"Railroad Association Magazine."

EXPOSITORY SUGGESTIONS.

It is a sad twist to turn **"the mystery of the kingdom"** into "the kingdom in mystery." When looking at present teachings and publications I say, Each generation gathers its own manna,—and the sand of the desert clings to it still!—W. J. Erdman.

An unusual division of **Romans 8. 28** is given in a sermon of Prof. John Oman, D. D., which he entitles "The Paradox of the World." His points are: "(1) It is the most unlikely affirmation,—'We know that all things work together for good.' (2) It is the most unlikely affirmation about the most unlikely persons,—'to them who are the called according to his purpose.' (3) It is the most unlikely affirmation about the most unlikely persons and for the most unlikely reason,—'to them that love God.'"

In President Harding's farewell address to his neighbors and friends in Marion, he said: **"Good luck** to you. That is my prayer."

He might have used the words of the Prayer Book version of the 118th Psalm, 26th verse: "We have wished you good luck, ye that are of the house of the Lord." The people might have used this antiphonal, again using the Prayer Book version of Psalm 45. 4: "Good luck have thou with thine honor. Ride on because of the word of truth, of meekness, and of righteousness."—Frederick E. Emrich.

One Sunday evening Dr. Alexander Whyte of Edinburgh took for the lesson the **seventh chapter of Proverbs,** about the tempted youth and the "strange woman." He read as far as the end of verse 9,—"He went the way to her house, in the twilight, in the evening, in the black and dark night." Then, without warning to the congregation, he overleaped the intervening verses and resumed at verse 23, "Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." Suddenly his hand was raised in a passionate gesture of appeal, and his voice rang out in a cry that penetrated to every corner of the church: "Stand up, some young man, and say Amen!"

The thrill that went through the congregation could almost be heard.

A new study regarding the communion appears in **"The Last Supper,"** by Dr. R. H. Kennett, Regius Professor of Hebrew in the University of Cambridge. Dr. Kennett is much surprised that the institution, as it is recorded in the New Testament, is in general comparatively ignored. He insists that it was no mystery to the disciples there gathered, and in seeking an interpretation of the words of Christ we must not go outside Jewish literature and Jewish custom. Christ came not to obscure but to reveal the Father, and the words "This is my body" are just as simple—and just as mysterious—as "Our Father."

He considers that the last supper was not the passover supper, as John intimates. The words recorded by Luke, "With desire I have desired to eat, etc.," are an emphatic idiom for "I desired," implying that the desire could not be carried out.

The words "This is my body, my blood" could not have been taken literally by men who saw Christ before them in the body. Besides, Jews had a horror of eating blood and of anything savoring of human sacrifice.

Prof. George Milligan of Glasgow University has found **new light on Scripture** in the rubbish heaps of Egypt.

For instance, the word "disorderly," applied to the Thessalonians, is discovered, from its use in a letter written by a father about his son's apprenticeship, to bear the meaning "play truant." The Thessalonians expected the early coming of our Lord, and were neglecting the ordinary business of life. Paul says, "Don't play truant; don't neglect your ordinary work. The Christian who is most faithful to his daily duty is best prepared for Christ's coming."

Another example was taken from Galatians, the words, "Jesus Christ hath been evidently set forth crucified among you." A parallel is found in the letter of a father whose son has fallen into debt, and who warns his neighbors that he will not be responsible for the sums expended by the

young prodigal. He asks that this notice may be "placarded up" in a public place. The word is that used by the apostle. He means that Jesus Christ is placarded up so that none can fail to see and understand.

Rev. T. H. Weir, lecturer in Arabic in the University of Glasgow, has published a volume, **"The Variants of the Gospel Reports,"** in which he says that the verbal discrepancies in the Gospels can be explained by the supposition of translation from an Aramaic original. Text after text is examined, with sometimes surprising and sometimes convincing results. Take two of the texts:

Matthew 8.9. "The centurion says he is a man 'under authority,' but the explanation which follows shows that what he means is that he is a man IN authority. The Semitic word for authority, abstract or concrete, is 'sultán,'—Joseph was sultan in Egypt (Genesis 42.6)—and the verb means, not to put under authority, but to make sultan. There can be little doubt that what the centurion really said was, 'I am a man in authority.' This is more fitting to a Roman."

Matthew 10.29. "'One of them (the sparrows) shall not fall to the ground without your Father' gives us the impression that the sparrow falls DEAD, and this appears to be the meaning of the Greek also. The Greek word answers to the Hebrew 'nafal.' This again has not only the different senses of the English verb 'to fall,' but it has also the special meaning of 'to alight.' Rebekah alighted (literally, fell) from her camel (Genesis 24.64), and Naaman from his chariot (2 Kings 5.21). The saying of Jesus would therefore mean that a sparrow does not even ALIGHT on the ground without God."

CURRENT THOUGHT.

The experience of Pentecost is not marked by any other chronology than that of obedience and faith; and these will make a Pentecost anywhere and at any time.—Rendel Harris.

Peter at Pentecost must have been immeasurably strengthened by the sympathy of his fellow disciples around him. Paul on Mars' Hill was a lonely man. Support your minister!

At the annual meeting of the London Missionary Society a well-known psychoanalyst, Dr. J. A. Hadfield—himself the son of a missionary in the Loyalty Islands,—warned against abandoning the doctrine of sudden conversion and new birth. According to the newer psychology, he said, it is possible for human beings to change suddenly. The history of man regarded as an intellectual and moral being is marked by jumps. Science therefore does not deny religion in these matters.

Aroused by a "Syllabus of Religious Instruction for Schools, with Bibliography" issued by the Youth Committees of the Church of Scotland and the United Free Church, which practically puts the imprimatur of those churches on rationalistic books, without having the decency or scholarly fairness to name any books that support the conservative view of the Bible and the gospel, Rev. William L. Baxter of St. Andrews has a 48-page article in the April issue of the "Princeton Theological Review" exposing the "Syllabus." Then, with three "smooth stones" (the alleged Post-exilic Priestist, the Pseudo-Jeremiah, and Ezekiel the Sacrificial Pioneer) he attacks the bombastic Goliath of higher criticism, and brings him down.

Canon Dyson Hague has something to say in the "Homiletic Review" about the "Bible of Civilization" which H. G. Wells depicted in the "Saturday Evening Post." That new Bible is the old Bible revamped and brought up to date, for did not the latter leave off 1800 years ago in the middle of Roman imperial and social conflicts? It would contain human history, books of conduct and wisdom, the quintessence of all literature, and a book of forecasts.

But, says Canon Hague, the old Bible comprises the best that Wells outlines for his Bible. It is a universal book, having been translated in part into over 700 languages, and has a computed circulation of over 25 millions a year. It shows itself very much a living book, and is never out of date in its application. Its principles anticipate every condition that arises. Above all, it speaks with an authority different from any that a man-compiled book would ever attain.

THE MISSION FIELD.

The Belgian Protestant Mission is beginning work in the Congo.

Dr. Anna E. Bliss has retired from the presidency of Huguenot University College after 47 years of service in the seminary, high school and college at Wellington, So. Africa. Dr. Bertha Stoneman is her successor.

For seven years no less than eighteen different men and women toiled at Yakusu, Congo Belge, before the first three converts were won. The church started with these in 1902. In 1920 the enrolment of church members was 3408.

Standing on a hill-top in my circuit one day, one of my evangelists said to me: "You can go from here as far as you can walk in a day in any direction, and you won't find **a single Christian!**"—Rev. J. J. Heady, Wuchang.

At Tangier a Moorish lad said to the Bible depot keeper: "I don't want to forget what they taught me at the Raymund Lull Orphanage about the Saviour, so I have come to **buy a Gospel**"; and he bought Luke in Mogrebi Arabic.

The village teacher is the strategic person in the mass movement in India. On him depends whether Christ or Chaos reigns in India. He must be increased,—not because he's cheaper than the missionary, but because he does it better. It's his job.

Rev. Fred J. Paton of the New Hebrides writes that they have seven mission stations vacant out of 19, and four missionaries on furlough, leaving only eight in actual service. Among the latter is Rev. Peter Milne, 87 years old and over 50 years a missionary.

A Summer School of Indian music and lyrical evangelism was held in the Madura district a few months ago. There were 31 students, representing 11 missions. Instruction was given in theory, vocal and instrumental music. Examinations were held at the end of the six-weeks' course.

Similar schools were held at two other points for Telugu and Marathi students.

Bible conferences with Filipino leaders are the secret of the success at Bohol, P. I. The leaders gather discouraged, jealous often, and disagreeing with their co-workers; but all questions are left until the Holy Spirit has had a chance to say the first word to them. At the close of the week's services, when the communion is celebrated, sins have been confessed and put away, quarrels have ended, and the workers are in a position to be used; and they are.

Pagodas are said to represent one of the Chinese efforts to keep in touch with the unseen world of spirits, which they regard as always surrounding them. They are built as tokens of friendliness to the spirits of the earth and air, that these may have a dwelling place when they come to town, and perhaps be induced to scatter blessings and withhold their curses and disasters. At intervals, propitiatory offerings of food and incense are placed within for the use of these spiritual guests.

The gospel is making steady progress in **San Salvador, Central America,** in spite of the great opposition of the clergy. "I never saw a greater readiness to listen to the Word of God than at the present time," writes Miss Gertrude Bell. "One of our believers was buried yesterday, and great crowds gathered at the house where the funeral was being held, and they all heard the gospel, as the native worker who had charge of the service made it an occasion of presenting a living Christ to these people who, if they worship Christ at all, worship him in dead, cold formality."

Twenty years ago the **Commercial Press, Limited,** was started in Shanghai with a capital of $5000 Mexican, in a little printing office. Now it does a business of $5,000,000 Mexican annually. Starting with two Christian Chinese printers, it now has over 3000 employees. The firm takes out an insurance policy for the benefit of every employee, and maintains a hospital and Chinese physician, and has an elegant garden for the employees' use during lunch hour. It prints all the Bibles used in China

by the British and Foreign Bible Society and the American Bible Society.

The first of September Mrs. H. B. Gibbud transferred to the Missionary Prayer League of 473 Greene Avenue, Brooklyn, N. Y., the whole **Substitute work** initiated by her husband in 1897. A total of $207,770.49 has been received and disbursed up to July 1921. Over a thousand native workers and their wives are beneficiaries.

The new organization promotes "24 Hours of Prayer" as well as "24 Hours of Work."

Great will be Mrs. Gibbud's welcome and reward in heaven for her unselfish labor of love since her husband died in 1901!

The decision of the Australian Commonwealth government to allow **German missionaries** to remain in the mandated territories now under its administration may possibly lead the British government to permit German missionaries, under due regulations and at the right time, to return to their work in India and the Crown colonies. There had been some suspicion in the Pacific Islands that German missionaries had meddled in politics, and the Australian government had pressed for a change in the personnel of the mission staffs. Presumably this idea has been abandoned in the light of further inquiry.

A good friend of missions in the U. S. A. sent to the missionary physician in Ichowfu, China, **several pairs of eyeglasses** which had been lying around his home for a number of years. The physician heard of an old couple in the country, Christians, who on account of advancing years were no longer able to read their Bible. Two pairs of these discarded glasses went to them, and they fitted them so well that once more they could read their beloved Bible. This bit of social service is much appreciated by the Chinese, as the expense of purchasing glasses is prohibitive to the ordinary countryman.

When English engineers wished to build an electric light generating plant for the city of Simla Buddhist priests opposed the plans because upon every available mountain stream the faithful had installed prayer-mills operated by the current. Upon the wheels were fixed prayers, and each turn of a wheel was a prayer offered to the gods, as efficacious as if offered by word of mouth. It would be sacrilege, they said, to use the water for industrial purposes.

The government solved the difficulty by directing the electric light company to install motors to drive the prayer-mills, so that **Simla now prays by electricity.**

There is **a little Christian community** in Yungchun mentioned in the last report of the English Presbyterian church. It has never had but an occasional visit from a native preacher, "yet the brethren meet by themselves, read hymns (they cannot sing), read the Bible, and pray. Last year their leader died, and this year his brother also died. But the sons share their father's spirit, and are carrying on the work."

At another place, plundered bare by brigands and burned out, a handful of illiterate farmers still meet for worship. A brother reads to them from the Bible in Romanized script, and they have offered $50 a year toward the support of a pastor. Yet the brigands left not a pig or an ox in the place!

The first ship bearing missionaries for Hawaii went thither from the American Board in 1820, but three years earlier James Hunnewell of Boston had sailed up the Columbia River, looking for a site for a mission in Oregon. The Indians repelled him, and he reported to the board:

"Send your missionaries to Hawaii. The skies are sunny there, the Hawaiians are friendly and ready to welcome the white man."

Every year brought additions to the Christian band. Missionaries laid there the foundations of the first American college west of the Mississippi. "The Friend," a monthly periodical published in Honolulu, claims to be the oldest newspaper west of the Rockies, being in its 94th volume.

The Pauline and pastoral epistles take on a new meaning out here, writes Rev. Joseph McNeill of Fulasi Land, West Africa, where they are addressed to people so recently called from the darkness. Perhaps the meaning is not new, but more intense. Paul condemning the wicked in their

wickedness (the remnants of old heathen practices), and in the same breath exhorting and entreating them to return; Peter writing to God's people to shun hypocrisy and deceit, all guile and evil-speaking; John insisting that he who professes to abide in the Christ must do also as he did,—all these things are richer and deeper in meaning to us here, for we are young Christians like those who first read these letters of the apostles.

Rev. M. Dickie of Sao Paulo, Brazil, reports that the work of **Southern Methodism in Brazil** is encouraging. The centenary drive has been of untold benefit to them, helping them to finish many enterprises begun, and to project new work. "Quite a lot of buildings for a variety of purposes have gone up, and others are in process of erection. Here in this capital city of the state of Sao Paulo we have the new big printing plant, which under the plan of coöperation is to work for all evangelical churches so desiring. A fine central institutional church building is ready for the roof, and a nice church was recently inaugurated in a populous suburb. For the first time in the history of our church here we will soon be properly equipped for our growing work."

Thirty-three of the students of the **Point Breeze Academy, Shantung, China,** were engaged in voluntary teaching of the new Chinese phonetic script in twenty-four villages during their last vacation. Four hundred and eight persons were enrolled in the classes. Of these 196 learned to read by the new system during the vacation period; 78 were illiterate when they began.

"There is a great opening for the teaching of this easy method of writing the spoken language. The New Testament is now published in the phonetic script, and as books increase, and the people become more used to seeing the strange-looking characters, and find how easy it is to read them, there is certain to be a great demand for the new method. While it is not intended to replace the Chinese character it will be a great blessing to the illiterate."—Principal Ralph C. Wells.

"The position in India just now is such as to make the prayers and help of all Christians most desirable," writes Mr. Harold T. Wills, Y. M. C. A. secretary at Ootacamund, South India. "In spite of some appearances to the contrary I firmly believe that God is working even through the political movements for the freeing of this wonderful land from the shackles of the past, and preparing for a vast turn-over of the peoples from superstition to faith. We need many more Indian leaders of the Sadhu Sundar Singh type, more apostles fired with divine love. The people are largely ready to be reached, if only there were the suitable agencies to reach them. This can be done far better by their own people than by foreigners, who, however, are needed still to help in training and organization. Only God knows the possibilities of the present and immediate future. Please pray much for us that we may be faithful and fruitful in these critical last days."

For three long years no missionary had visited the little town of Tibagy, an outstation of Ponta Grossa, Brazil. Scattered over a large district, the people frankly said they thought they had been forgotten by the church. These people are the pioneers of Brazil. The county of Tibagy, though half the size of England, has only 80,000 white inhabitants, but the settlers are rushing in from all over the country, and driving the Indians back further into the unexplored wilderness. These believers, though no missionary had come to them, continued to hold services, gathering on Sundays in some house as central as could be, and once a month in a more extended district, in a house chosen the month before. Not only this, but they have taken up a collection in order to send some one with the gospel to those who have not heard as much as they. "With such faith and such desire do you wonder that when a missionary did get there he found 27 people ready to be received into the church, and nine regular points for service?"

The story of the accompanying picture of **a Japanese baptism** is told by Miss Agnes Glenn.

"A week ago last Sunday I was in the Kisarazu mission, where we had a very precious baptismal and communion service. As the tide in Tokyo Bay went out so early

A Christian baptism in Tokyo Bay, Japan.

that morning we arose at four o'clock and had a meeting at the mission, then walked about a mile to the bay, where ten adults were baptized. Among them were four men with their wives, three of them officials in the court there. The beautiful balmy morning, the glassy sea, the sanctified fellowship of the saints, and the consciousness of the presence of the blessed Trinity, made us feel like taking the shoes from off our feet, for the ground we were on seemed almost holy. After we had returned to the mission twenty-six of us sat down at the Lord's table, and we had a melting, heart-searching and profitable time together.

"The battles are hard, the tempter is working fiercely within and without. Every day brings new and momentous problems to be solved. Funds run short. We are evil spoken of. However, our Lord told us these things would come, so we are not discouraged. The darkness must give way before him!"

The Eternal Salvation Society is a correspondence school in Christianity. Mr. Brokaw of Kyoto advertises Christian literature and corresponds with all inquirers. He writes:

"Our Eternal Salvation Society, the advance movement of the station, continues to be most interesting. With only two tiny advertisements per month, here are some results for 1920:

"Replies to advertisements, 221; decisions to study the Bible and to pray, 76; known baptisms and more probable, 9; number to become Christian evangelists, 2; tracts sent, 1333; papers sent, 3600.

"An ojisan (old man) lives at Fukakusa, a suburban town, and is very poor. One grown son is a policeman. Years ago the old man heard a little of Christianity in a distant prefecture. Ever since he has longed for the truth, but he knew no way to find it. One day he saw our little advertisement, and sent in a request for literature. He soon was studying under our plan, and became a happy Christian. Already he has won two to Christ. He sends ten cents a month out of his poverty, like the poor widow's mite, to assist in our work."

By means of the semi-monthly pastoral letters, and the exposition of Sunday school lessons sent out to all the congregations, as well as by means of the frequent Bible study conferences constantly held at strategic centers, the believers are being confirmed, strengthened, and established in **Guatemala,** writes A. E. Bishop.

Four things marked a Bible conference held in May at Santa Lucia, on the Pacific slope, situated in the midst of the great sugar plantations, nestled under the foothills of the towering volcanoes of Agua

and Fuego, as among the best yet held. First, a fervent spirit of prayer from start to finish; second, a precious spirit of unity; third, a recognition of individual responsibility to support the work and to give the gospel speedily to every creature; fourth, promptness of action. On the last day, without any appeal other than the previous teaching and a bare announcement, they contributed a thousand pesos toward the remainder due on the simple but beautiful chapel just concluded. Then they took voluntarily upon themselves the support of a traveling evangelist. The following day, with their bounty in his pocket, he went out to labor in fields almost as yet untouched by the gospel. At least five congregations have bought or erected chapels at their own expense since January first.

A Christian Army.

In a letter from Dr. Goforth dated Honan, China, June 13, he gives some account of a recent visit to General Feng.

"I have recently spent 15 days with General Feng and his Christian army. It is the most Christian army on earth. Three-fourths of the 11,000 men are already baptized. The last day I was with them I baptized 960 men, and 4606 officers and men partook of communion. It was the greatest day of the Lord I have known in China, but there are greater days ahead, if the Lord tarry. The general and four of the colonels and one major say they are pressed by the Spirit of the Lord to give up the army and go to preaching. The officers are sending one of the colonels as their representative to proclaim the gospel among the armies of China. The general told me that they were going to organize a branch in his army to prepare preachers. I never heard a cross word, nor saw a cross look, among these soldiers. They seem like a great family of brothers."

A Book for Boone.

The 50th anniversary of the founding of Boone School, now University, at Wuchang, China, will be celebrated this month. An article in "The Spirit of Missions" tells of the development of the library of this institution.

Originally used only by students and faculty, it soon reached a wider constituency in government and other schools by means of traveling libraries. In 1914 a couple of Chinese young men were sent to the New York Library School to study American methods. A training school for librarians was opened at Boone in 1918 as one of the university courses, and students in this course have catalogued the library of the Chinese Social and Political Science Association in Peking and the library of the Commercial Press in Shanghai.

As a feature of the coming anniversary the library auditorium will be enlarged by Miss A. E. P. Stokes, the original donor, and the plant added to in other ways. An appeal is made for books and apparatus so as to make the library a model in all respects. Millions of students in China are now open to Christian influence and education.

By Way of Contrast.

Just by way of contrast I would bring before your notice two scenes, both eastern, and from each of which a striking lesson can be drawn.

The first is Scriptural, and is recorded in Mark 12. 41-44:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Now for the other scene.

The occasion was one Saturday afternoon while I was in Tokyo, when I made a visit to one of Japan's numerous shrines. In a crowded and most notorious part of the city is the Asakusa Temple. Towering over the surrounding buildings it can be observed for some distance ere you reach it. As I mounted the steps I could not but pause to look at the grotesque figures at the entrance. I do not propose to give a description of the whole temple, but rather mention a scene that has been constantly in my vision. Before a large altar the wor-

shipers gathered, bowing reverently and clapping their hands as they repeated their prayers. Immediately in front of the altar was a huge chest; into this offerings were being cast by each individual.

My heart was stirred as I watched. During the time I was there the clink of coins thrown in was almost unceasing.

This is a challenge to the church of Jesus Christ. Can we offer to our God a less proportion than these heathen souls offer to their useless idols? Did not our Lord observe in like manner this treasury, and what must he have thought?

How much greater indeed must be the measure of sacrifice as followers of him who gave his best, even his only begotten Son, through whom we freely obtain all things!

Yours for the evangelization of the Orient,

Ida Tate.

THE PLIGHT OF KOREA.

A friend who has just visited Korea says the Japanese military Prussianized party has struck terror to the heart of the poor Koreans. They have practised all sorts of cruelty. On the least suspicion Koreans have been arrested, beaten, scourged, filled full of water and then laid on their backs while a policeman stood on their stomachs. The Japanese have used thumbscrews as used in the Spanish Inquisition three centuries ago. One poor fellow in a hospital was so kicked on his sides and back that his liver was all twisted, and the doctor said he would die. A number pleaded guilty in order to avoid severer treatment.

When a certain Methodist conference was convened the roll call revealed that five Korean pastors were in prison. As an instance of the trivial causes for their arrest, a member of a native church ran one day into his pastor's home. When found, the pastor was arrested for not reporting him to the police, and was sent to prison for three months. Upon his release his church held a jubilee service. In his prayer he thanked God for liberty. Some Japanese heard him. He was arrested again, and fined ten yen ($5), and he was told God had nothing to do with his liberty, but only the emperor.

At the Northfield Young Women's Conference Miss Margaret Slattery told something of her recent visit to Korea. Speaking of a certain school she said:

"I heard those girls sing in a most wonderful way their consecration hymn. We sing it in English, but it does not cost us much. Those girls sing it in Korean, and every word costs. Indeed, when they sing it on certain occasions they know that it may cost them their freedom, that perhaps it may take them into a prison cell, perhaps it may take them in a lonely night to the edge of the woods or by the side of the river, to endure physical suffering that we cannot even speak of. And yet they sing the words, 'Where He Leads Me, I Will Follow.'

"Will you see them as now and then they read their own histories, and perhaps see a detachment of Japanese soldiers come into the school to arrest a history? They cannot read Korean history; they are not permitted to possess a history of Korea. They cannot wear their national colors. They cannot express without danger love for their nation. But it does not do much to the history; it is buried deeper in the hearts of the people after it is arrested."

Pyeng Yang District.

Persecution only draws closer together missionaries and natives, pastors and laymen. The annual report for 1920 of Dr. John Z. Moore of the Pyeng Yang Conference gives many striking facts and figures, and indicates a condition which unhappily has not yet passed.

Many of the leading native pastors were absent, having been jailed by the Japanese for taking part in the Independence movement. The year was also marked by an exodus of people to Manchuria and other parts of China. Scores if not hundreds of young people left Korea. Many of these have been teachers in day schools and Sunday schools. From one church a group of forty-two people left at one time. In some measure a gracious revival restored this depleted church.

In spite of high prices and troublesome times it was their greatest year of church building. Eight new churches and two prayer rooms were erected, also two schoolhouses enlarged, and one parsonage secured.

This was accomplished under the inspiration of the Forward Movement that grew out of the Centenary. The total expenditure for building was Yen 14,000 (a yen equals 50 cents). Of this amount only Yen 2,400 was mission money; the balance was given by the Koreans.

During the year seven societies that were either sleeping or dead, and had not been meeting for some years, were brought to life, and attracted 20-100 people every Sunday.

"Just as our Pyeng Yang City Bible Class and Revival was to begin two of the three city pastors were arrested," says Dr. Moore; "that left one pastor and one missionary to conduct the Bible study and hold revival services in the five city churches each night. Many of the leading laymen said we would have to give it up. However, a small and very much discouraged group gathered at the first meeting. I gave a message that came to me in the night time as I thought over the situation. The thought was, If we can get God's presence and help we can win without pastors or missionaries. It was a meeting of power. Leaders were appointed for each church, and laymen volunteered to do the preaching. Preaching bands were organized for personal work, and the result was the best city class we have held, with well attended evening services and over 700 new believers enrolled. An unusually large number of these have gone on to full membership."

The greatest victory of the year was the Summer Bible Conference. This was held in the midst of political distractions, and at the very hottest part of the summer. "We had a regular attendance of 150 at the Bible classes, and an average of 500 at the evening services. Nearly every one of the regular attendants pledged themselves as tithers. Over half consecrated themselves anew to the building of the kingdom, and fourteen young men pledged themselves to the ministry if the Lord and the church so called. Such was the closing day of the conference that one said, This is the new birthday of the church in the Pyeng Yang District."

Following this Summer Conference the first Sunday in September was set as Tithing Sunday. On this day tithing bands were organized in three-fourths of the eighty churches, and a total of 1,265 tithers enrolled. This is a little more than half of the full membership.

The total amount collected for all purposes during the year was Yen 45,130, or Yen 7.70 ($3.85) per member.

In former years the church in Korea was largely made up of old people and children. At present the churches are filled with young people.

P. S.

Lest we be accused of onesidedness in the above personal information we will add a paragraph from Dr. A. D. Berry, dean of the theological department of Aoyama Gakuin, Tokyo, dated July 22, 1921;

"The RECORD is always fresh and attractive, and full of good meat and drink for the mind and heart. The only criticism I have felt has been that at times you have no doubt unconsciously joined in the unjust criticism of Japan which has so raged in America, and which has done so much harm, besides being so full of untruth. I will say with all soberness and in all charity that you simply cannot take the word of the China missionaries, nor of the Korean agitators in America, in regard to Japan. The former at least are honest in what they say, but many of them are hysterical in their opposition to Japan, and do not know enough about the real truth to be able to speak it."

There was a tuner in my house this summer, who had been to a neighbor's house tuning a piano three times during the summer. I asked him if their piano was a poor one, and he said:

"Oh, no! It is one of the very best."

I asked him: "What is the reason you were compelled to tune it three times during the summer?"

"The reason is that the piano has been misused. They have a little baby, and they hold him up to the piano, and let him pound upon it, and strike it at random, and consequently there is continual discord which becomes a state of discord through the whole instrument."

That piano pounded by the baby is like a man's mind. Sin pounds it out of accord.—Russell H. Conwell.

THE LEADING OF THE SPIRIT.

Rev. Howard W. Pope.

Many years ago I was field secretary of the International Christian Workers Association, and lived in New Haven, Conn. I noticed one day that I had no appointment for the following Sunday. However, as many pastors had invited me to spend a Sunday with them, I thought that by writing two or three letters I could easily fill the date.

I took up a pen and started to write, but a strange prohibition seemed to be laid upon me not to write the letter. I could not understand what it meant. I was in perfect health, and preaching was always a pleasure to me. Besides, our society needed the financial aid which usually came from such visits, either directly or indirectly. Still I felt that the prohibition was imperative, and I laid down the pen.

Two or three days later the matter occurred to me again. I thought that perhaps I had acted too hastily before, and it was not too late even now to fill the date. I took up my pen again to write, but the same strange prohibition seemed to be laid upon me, and I did not dare disregard it. I decided to drop the matter, and wait for the Lord to show me what he meant.

As the week wore on things began to develop. A Christian Endeavor society in one of the largest churches in the city called me up and said that they had felt for some time that they ought to make their Sunday evening service more evangelistic. Some of their members had heard me at the National C. E. Convention in Boston, and they wished to know if I would take charge of their service the next Sunday night, and give an invitation at the close of the service. Also a pastor in another part of the city, with whom I was not acquainted, called me up and said that his young people had heard me at some convention and had been urging him to invite me to speak at their church. He asked me to preach for him the next Sunday night, and said that he would like some message of an evangelistic character. Both of these invitations I accepted, and I believe there were some decisions at each service.

On the Saturday evening previous, however, a lady with whom I had only a very slight acquaintance called at our house and made some inquiries about the work of our Association. She asked if we did not have members in it, and gave me five dollars for a membership. The Monday following I called at her home to hand her some literature, to which she was entitled. She asked a few more questions about our work, and gave me fifty dollars more for it.

A few days later she sent for me to come to her home. I went, and she opened her business at once. She said that she was about to make her will, and desired my advice. She said: "You do not know me, Mr. Pope, but I know all about you, and feel that I can trust you." She said she had been an Episcopalian most of her life, and had only recently joined the Congregational church, and for that reason she knew very little about their missionary work. She added that her relatives were all rich and did not need her money, and she wished to give it where it would do the most good.

At the outset she said that she wished to include a legacy for our Association, and wanted to know the legal name of the corporation. Then she asked for suggestions. I described the home missionary work of our denomination, and set forth its urgent need and wide area of operations.

"That sounds good. Put that down," she said.

I talked of foreign missions, with all its possibilities, and reminded her that out of every three people on the globe two of them had never heard of a Saviour. That also appealed to her. Then I discussed Sunday school work, and showed how it transcended all other lines of missionary effort in importance and potential value.

When I had finished my suggestions she asked if I knew of a small but worthy college, saying that her husband had been a college librarian, and she desired to aid some college in memory of him. That question brought back to my mind an unanswered prayer dating several years earlier. When I was in the pastorate, at one time President Perry of Doane College at Crete, Nebraska, was to speak of his work at our church. I was greatly interested in President Perry, as he had been

my tutor at Yale. I prayed a good deal about his coming, and felt that I had the assurance of the Lord that we should raise five hundred dollars for the college. I even wired to Nebraska for literature which I thought would aid the collection.

The offering amounted to a little less than three hundred dollars. I was not only disappointed, but I was perplexed. I could not understand it, for I had felt sure we should raise five hundred. However, I remembered that the Lord's ways are not always our ways, and that possibly he had some other plan for providing the money. I also reminded myself that the Lord did not necessarily fulfill all his promises in the same year, and so I kept on praying for that five hundred dollars for years, every time Doane College came to my mind.

When the woman asked me to name some worthy college I realized that this was God's answer to my prayers of years ago, and praised him for it silently. I went home and wrote out the legal name of all the societies and corporations which she wished to aid, together with a brief description of the work which each performed. I took the paper to the lady, and read it to her. She took it to her lawyer, executed her will, and started at once for Washington, D. C. I never inquired what amount she gave to the different causes, nor did I care.

Then for the first time I understood the meaning of the strange prohibition. God did not wish me to be out of the city over that Sunday. He had far reaching plans for me of which I knew nothing. In addition to the two opportunities for ministry on Sunday, he gave me first five, then fifty dollars for our work, then a legacy in the will, and also gave me the privilege of dictating the will of this woman of large means, and practically disposing of all her wealth. I was glad that I obeyed him.

It is said that in the United States mint at Washington there is a set of scales so nicely balanced that if you put into each scale a bit of paper of precisely the same size, but write on one paper a single word, the scale on which is the written paper will drop as decidedly as if you had added an ounce weight. Even so God desires us to live in such close fellowship with him that we will recognize his faintest whisper, even in the Babel of voices that surrounds us. He says in Psalm 32.9: "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." And elsewhere he says: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Some horses are so well trained that they do not require a bridle. Just a look of the owner is sufficient, and he follows at once. May God give us such a prompt and ready obedience that we shall not need a pull or a blow to recognize his voice!

View of the Connecticut Valley Looking West from the Northfield Auditorium Towers.

THE DIADEMS OF JESUS.*

Rev. G. Campbell Morgan, D. D.

On his head, many diadems. Revelation 19. 12.

These words are found in the Book of Revelation, that wonderful last book of the divine library, the supreme value of which is indicated in its title, "The Revelation," or as we have now come very often to say, "The Apocalypse," which means "The Unveiling."

It is the unveiling of Jesus Christ. That is the key to the book. To remember that is to be saved from much perplexity, to be delivered from losing one's way amid the perplexities of beasts and dragons and evil things.

This wonderful book was written by John the dreamer, the mystic, the poet,—and poets are ever the interpreters of the prosaic, enabling us by their imagery to find our way nearer to the ultimate heart of truth than we can ever come along the line of logical and sequential statement.

In its first movement Jesus is unveiled symbolically in his personal glory (chapter 1). We next see him unveiled in his relationship to his church; moving amid the churches, unifying them by his presence and his presidency, having for each the word of commendation or of condemnation as the case may require, but saying to every church "I know," "I will," and "He that hath an ear, let him hear what the Spirit saith to the churches" (chapters 2 and 3). In chapter 4 we have a vision of the throne that was never empty, that has never trembled; and One upon the throne, not described, but named. In chapter 5, we are introduced to the One who is the executive of the authority of that throne. The earth is recognized in its confusion, in its chaos, the confusion and the chaos of human breakdown and failure; and for the government of those earthly affairs, in order that at last the divine ideal may be attained, and the ultimate purpose of him that sitteth upon the throne may be realized, One is needed to act in executive authority and power. The question is asked as to who can take the scroll from the right hand of the One who sits upon the throne, and break the seals. None was found able to take that scroll or break those seals, and the seer wept because none was found able. Then he was commanded not to weep, because One was found, worthy and able, the Lion of the tribe of Judah. Then comes one of the most startling things in the Bible. The seer turned to behold the Lion of the tribe of Judah, and he saw a Lamb as it had been slain; and he it was who took the scroll from the right hand of him that sat upon the throne. From that moment, it is that hand, that pierced hand, that breaks the seals. That is the unveiling of Jesus Christ in government. The seals are broken in a sequence, one to seven; and under the seventh seal trumpets are sounded in a sequence, one to seven; and under the seventh trumpet bowls are emptied upon the earth in a sequence, one to seven.

Now we may study, and come to our own conclusions, seeking the guidance of the Spirit, as to when seals are broken, and when trumpets are blown, and when vials are poured out. These are secondary things. The supreme thing is that the Lamb is reigning. He it is, who breaks the seals; and all the processes on the earth,—whether they be processes running over centuries or processes that presently shall find culmination in a swiftly passing seven of years,—are under his control.

At last the seer beheld the coming forth of that One, the Lamb, to establish his own reign on earth; and at his coming he said, "On his head are many diadems."

I want us to think this morning of that fact. I am not going to take any more time with the surroundings, wonderful as they are, suggestive as they are, important as they are, of superlative value as they are, in their unveiling of the underworld of evil and the deep, dark disasters of iniquity, the beasts of evil things. I see them all compelled to outworking, to manifestation, to final struggle and conflict, by the Lamb, who reigns.

* Delivered at the Northfield Young Women's Conference, June 1921.

Paul, writing to the Corinthians, declared that "he must reign TILL he hath put all enemies beneath his feet." So many people quote that correctly, but think it wrongly. They think of Paul as saying, "He must reign WHEN he hath put all enemies beneath his feet." The reign of the Lamb is not postponed to the millennium. He is reigning now. Over all the chaos, over all the confusion, over all the tumult, over all the turmoil, over all the marching out from the deep underworld of the abyss of beasts of wickedness and darkness and devilishness, he reigns; and he must reign TILL he hath put all enemies under his feet. Then he will be manifested. The seer, looking down the vista of the years, over the fields of blood and fire and vapor and smoke, saw him, and he said: "On his head are many diadems." Be it ours for a little while this morning to lift our eyes from the immediate, from the fields of battle, from the confusion, from the chaos, to behold some of those diadems.

I carefully use the word "diadem" rather than "crown" because the Greek word "stephanos," rendered "crown," describes the garland which was worn by victors, while "diadems" represented the sign of inherent royalty.

I see at least seven diadems upon the brow of Jesus. First, three diadems, the diadem of ideal humanity, the diadem of divine revelation, and the diadem of moral interpretation. Then three other diadems clustering together, the diadem of truth, the diadem of beauty, and the diadem of friendship. Central to the two clusters of three I see one, to me the one coruscating with light and glory, more radiantly wonderful than any of the rest or all of them together. It is the diadem of Saviourhood, which is also a crown of victory.

> Is there DIADEM as monarch
> That his brow adorns?
> Yea, a CROWN in very surety,
> But of thorns!

When by and by the processes of his government are completed, and the last seal is broken, the last trumpet sounded, the last bowl poured forth, and Babylon falls, and the city of man's misgovernment lies broken, and the bride of the Lamb, the divine ideal fulfilled, is manifested in glory, and he is manifested, I think these are some of the diadems we shall then see upon his brow. I see them upon his brow today.

IDEAL HUMANITY.

No reputable critic of Jesus has arisen in the nigh two millenniums of the history of the Christian church, but that at last, after investigation, that critic has crowned him. I do not say that no reputable critic has come to the examination of Jesus, as he is presented in the Gospel narratives, without coming to my personal convictions concerning him, but I do say that every reputable critic of Jesus has crowned him ultimately in the realm of his humanity.

Two of the most brilliant critics of our Lord produced in the last century were the Frenchman Renan, and that perhaps more scientifically brilliant German, Strauss. They both came to examine Jesus, they both studied the Gospel narratives of Matthew, Mark, Luke and John, and they both wrote their story of Jesus. Neither of them came to the finding which is the bedrock of my own faith. Each of them eliminated, for reasons perhaps satisfactory to himself, what we describe as the supernatural element; but they both crowned him as to his humanity. Some of you have read Renan's "Life of Jesus," and know with what inimitable art he has portrayed that wonderful humanity. Strauss the German said, "No man like that ever lived," and he declared that this was so upon the basis of the perfection of the ideal. He said no such life was possible.

As to his human nature, his humanity, he emerges in every century, still leading men. Centuries come and go. Philosophies are born which discount him; philosophies declare that the world must be rid of his idea, or else it can never achieve; but it is these philosophies which perish, not he. Once more he emerges in the perfection of his humanity, capturing the consent of humanity itself to the absolute and final glory of his ideal of the human.

In the universality of his appeal to humanity and in the personal revelation of an ideal he stands first. An illustration comes to me of which I have often made use.

It is now over thirty years ago that a man said to me: "My objection to your Master Christ is that he is so unreasonable."

I said to him: "What do you mean by that?"

He said: "I will illustrate what I mean by putting him into comparison with the great teacher Confucius. Confucius said to his followers, Be just to your enemies. That is perfectly natural, perfectly understandable. I can obey that. But your Master said, Love your enemies. That is absurd. No one can do that."

I want to say this morning that that is the only justifiable criticism of Jesus; and I say further that that man was perfectly right in so far as he saw. "Love your enemies." As God is my witness, no word that ever fell from the lips of Jesus tried my soul, sobered my heart, and kept me in the place of perpetual fear and trembling and wonder for three years as that word did, "Love your enemies." But he said it!

I remember looking into this man's eyes, strangely perplexed by his question for a moment. Then I said to him:

"I see what you mean exactly. But supposing we could obey that ideal, supposing we could love our enemies, what then?"

I shall never forget his answer. He said: "Then, if you could, you would soon have no enemies! You would solve all your problems."

Exactly! Here is the Man—I reverently and yet definitely for a moment speak of him as man only,—who loved his enemies to the uttermost. It has been a great mystery, baffling the mightiest intellects to interpret it. He was a man whose greatness did not consist in his ability to use a mailed fist, to master other men and make them serve, but in that he emptied himself, divested himself of his very rights, in order to bend and stoop and serve and lift. That is the ultimate in human idealism. Upon his brow there rests the diadem of ideal humanity.

Divine Revelation.

But secondly and therefore,—and the sequence is the Biblical sequence,—upon his brow there rests the diadem of divine revelation.

It is through that Man that I have come to know God. Can I know nothing of God apart from him? Yes, I can know much of God apart from him. I could not tarry in this valley and among these mountains without knowing much of God, if there were no Christ. I can find God. What can I find of God? What have men found of God in the rhythmic wonder and beauty and glory of nature, who turned their backs upon revelation, and yet investigated for the finding? One such writer said that he discovered in all natural phenomena the harmonious working of intelligence and power. That is a great discovery. It was a modern writer who said it. The modern writer is never ahead of the Biblical revelation. Paul in his Roman letter distinctly declared that is exactly what men can find in nature apart from revelation, the power and the divinity of God.

I can see much of God's beauty, much of his glory, in nature, but I cannot find his heart. I can find righteousness there, the power making for righteousness that is operating everywhere. I think I can find something of justice apart from Jesus Christ. But I do not think I can find mercy anywhere. I can find law, but I find that if I break law, by the breaking of it I am smitten and broken, and there is no pity and no forgiveness. But when I come to this Christ,—"No man hath seen God at any time, but the Son, who is in the bosom of the Father, hath declared him."

Some day take the Gospel stories for yourselves, and go through them, and write out all the words of Jesus, and you will not have enough to fill what in England we call a penny exercise book. Then out of those words of Jesus take the words about God, and you will get them all on a few pages. Yet listen! The conception of God that is mastering the thinking of multitudes of men today who are denying what you and I believe about Jesus, came from the teaching of Jesus, his interpretation of God. Nothing has been added to it. All the investigations of nineteen hundred years have been in the realm of the few words he uttered, and of what he was in himself. Men have been feeling their way back through him, and have found the heart of God, wounded, broken, suffering.

If you have not found God that way in Christ, then somehow you and I profoundly differ. A theologian in my country wrote a book some time ago on "The Impassive God," in which he sought to prove that God

is incapable of sorrow. Well, blessed be God, that isn't my God! I have found God in Christ. I found God standing by the grave and weeping with broken-hearted sisters, even though he knew that within half an hour, or less, he would give them back their brother. So have I found God.

Moral Teaching.

Upon his brow there rests—I follow the sequence of my own thinking,—the diadem of moral teaching.

Let it be said that the ethical standard of Jesus is the severest and most appalling that has ever been given to humanity. I am a little tired of hearing people admire the Sermon on the Mount who have never dared to submit their own souls to its standards and its measurements. It is a comparatively cheap thing to stand outside that great manifesto of the king, and applaud the social ideal that is contained in it. Let the earth come into harmony with the ethical standard of the Sermon on the Mount, and the kingdom of God will have come; the golden age that all the prophets have been singing of, and seers prophesying, will be here. Yes, but read it again, and remember that the Sermon on the Mount points to a social order and admits to it by dealing with the individual soul. And the Sermon on the Mount, the ethic of Jesus, is not contented with the externality of morality that escapes the clutch of a policeman,—it demands purity of heart which makes the outward act forever impossible. The Mount of Beatitudes helps me never until, driven from it like a hunted beast because of my failure, I flee, and in my flight I reach a green hill outside a city wall; and there, in a great and wonderful mystery, I find an enablement that sends me back to climb the mount of the ethic that I may do the thing that he demands.

No moral teacher arose ere he came, and no moral teacher has arisen since he came, whose conception of morality can be put into comparison for a moment with that of Jesus. On his brow is the diadem of moral interpretation.

Truth.

I pass on. On the brow of Jesus rests the diadem of truth, and that in two ways. First, as to his revelation and insistence upon the absolute and ultimate supremacy of truth in all human affairs.

You cannot find a single instance when Jesus, in the presence of man or woman whom you and I would count as guilty of vulgar sin, said any word that was severe. If you belong to the school of the scribes and the Pharisees in your morality, you will indulge in the severest invective against and most stern denunciation of some vulgar forms of sin. You may be quite right, but you never find Jesus did it, never once. But I will tell you what he did. He spoke words against hypocrisy, which, at the distance of two millenniums, and in the reading of them in cold print, scorch the soul as with lightning. He stood for truth. "To this end was I born," said he to Pilate, "and for this end came I into the world, that I might bear witness to the truth." "The truth," said he, "shall make you free." Take those words, somehow print them in letters of fire, and put them down in the heart of Europe today! Let all kings and emperors and presidents and legislators consider that dictum, "The truth shall make you free"!

He stood for truth,—truth about God, truth about himself, truth about the human soul, even when the human soul was corrupt. Tell the truth!—that is the underlying philosophy of the necessity for the confession of sin. Tell the truth!—that is why there can be no reconstruction of life until sin is confessed. To whom are you to confess your sins? You say, "To God." Yes, but not first. To whom then? "To my brother." It may be, but not first. To whom am I to confess my sins? To myself. It is quite cheap, it is quite easy, it has no moral value merely to say, "I am a sinner"; but in that hour when I take myself by the throat and say, "Man, stop your lying! It is sin, and you are the sinner," then I am ready to go to God. That is what Jesus stands for, the truth; and men are racked and ruined and blasted and damned because they will not tell the truth to themselves about themselves.

That is only one sphere of illustration. He stands for the truth everywhere and all the time.

Again, the diadem of truth is upon his brow not only because he insists upon the supremacy of truth, but because he has

created the opportunity for truth in the world.

I am not thinking now merely in the realm of Christian doctrine; I am thinking in the realm of truth itself. When some small man or woman tells you that science and religion are out of harmony, just remind them that science had its opportunity created for investigation until truth be found, by the coming of Jesus Christ into the world. He made it possible for men to ask, to seek, to knock, not merely in the most scientific activity of the soul, which is prayer, but in every realm. He demanded the right of man to investigate, to inquire. Wherever Christ has proceeded through the ages, men have been set free for investigation. The Bible does not quarrel with science. Upon Christ's brow is the diadem of truth.

Beauty.

I look again, and I see that upon his brow is the diadem of beauty.

What is beauty? That underlying mystery of order and rhythmic glory that has varied manifestations. What is music? What is painting in the realm of art? These are simply expressions of the thing that is everywhere. You stand by a piano and you say, "That has a beautiful tone"; you stand in front of a picture and you say, "I like the tone of that picture." Tone in a piano, tone in a picture? Yes, it is the same thing; it is vibration. When the vibrations become so delicate that they cannot appeal to the ear, they climb the gamut of color in the rainbow.

Beauty is everywhere. The earth is full of it. When Isaiah heard the singing of the seraphim, what sang they? "Holy, holy, holy, Lord God almighty!" Anything else? Oh, yes! They also sang: "The whole earth is full of his glory!"

The men and women who, in some mystery of creation, have received what you and I describe as the artistic gift, give expression for others of this underlying soul of beauty. Where have they found the center and the ultimate expression? When music would reach its highest note, symphony, harmony, climbing from the pianissimo of the infinite whisper of beauty to the ultimate crescendo and staccato that precede the silence of worship, it celebrates "The Messiah." When the painters of the ages, the great masters of expression, would express beauty in its ultimate, they gather about the person of Christ. When the alphabet is to become a literature that is at last most perfect in its revelation of beauty, what shall be its theme, what has been its theme, whether in poetry or prose? It has been the Christ. He wrote no poem, he wrote no book, he sang no song of which we read except the great hallel before his crucifixion, and yet because of his presence the poems have been sung and the music composed and the pictures painted, and art has placed upon his brow the diadem of beauty.

Friendship.

There is another crown upon his brow. It is the crown of friendship.

What is a friend? I am going to give you an English schoolboy's definition. Such a boy was asked:

"What is a friend?"

This was his answer: "A friend is a chap that knows all about you and loves you just the same."

You will not get much beyond that. I go back to the old Book: "A friend loveth at all times, and is a brother born for adversity." I would like to be daring enough to take the Hebrew word and put it into plain Anglo-Saxon, "and is a brother born for a tight place."

"A friend loveth at all times,"—how many friends have you got? Not many! Oh, a crowd of acquaintances; God bless them! I love them all, my acquaintances. I meet them wherever I go. But I have two or three friends, who know all about me, and love me just the same. But among them all there is One, and this is he. I dare say anything to him. I dare tell him my doubts as well as my confidences and my trusts. A friend who loveth at all times! Upon his brow there rests the diadem of friendship.

Redemption.

At the center of all these diadems there is one which is also a victor's crown: it is the diadem of redemption.

There he is alone, there he has no peer; nay, he has no competitor. Nowhere else in human history can you find any that claims to be able to pick up derelict hu-

manity and remake it. That is why I quoted that verse earlier in this sermon. I will not argue about it this morning. I will be content to say it again:

Is there diadem as monarch
That his brow adorns?
Yea, a crown in very surety,
But of thorns!

Ah, that is the mystery, the central mystery! The Lamb slain is on the throne, and he reigns because he is the redeemer.

MY LIFE.

Is there any other diadem? Oh, many, many! Is there any other that he values? He surely does, and is ever seeking it. What? The crown of my life. It isn't worth offering him, but that does not matter,—he is seeking it. It may be a crown of tinsel now, it may be a crown that is battered and broken and bruised, it may be a crown that I myself seem to have lost, yet he asks for the crown of my life, of your life. Shall we not crown him? Assent to the many diadems is of little value unless we consent to crown him personally. May it be ours, not now by any outward sign or sound or confession, but in the deepest of our hearts to say to him:

"Yea, verily, thou art diademed with many diadems, and all that glory breaks upon me! But, Master, I fain would crown thee Lord of my life and God of my salvation!"

Once more, speaking in the language of humanity, which is finite, and must fail to express ultimate truth, I declare to you that the heart of the Christ will be gladdened more by your crowning of him than by all the harmonies and plaudits of the unfallen hosts of heaven. Let us crown him Lord of all our lives!

OUR NATIONAL INHERITANCE AND OUR NATIONAL RESPONSIBILITY.*

Rev. John McDowell, D. D.

Here at Northfield everything is a means to an end; nothing is an end in itself. It never was in the life of the man who founded this place. He regarded everything in his life as a means to an end, and that end was always the glory of God in the salvation of men. So it is quite in line with the history and spirit of Northfield that we should now turn our thoughts to the significance of this day in this conference, which has taken somewhat of a national outlook; and hence tonight I wish to say a word or two on our national inheritance and our national responsibility.

There have been four great struggles in the history of our American nation.

The first was in the year 1776. It was a struggle for our liberty. In that day men were confronted with this question, "Is there anything dearer than life?" And the men of 1776 rose and said, "Yes, the liberty of this nation is dearer than life"; and they went forth to lay down their lives in order that they might win for America her liberty; and they won it.

The second great struggle in the history of the nation came in 1861. It was a struggle for our unity. Men who were intensely sincere differed very much in their opinion as to the nature of this nation, and the great war that came on in that period was a struggle for the unity of the nation. The men and women of that day were confronted with the question, "Is there anything dearer than life now?" and the men rose and said, "Yes, the unity of this nation is dearer than life"; and they laid down their lives for the unity of the nation.

The third great struggle in the history of America came in 1917,—if I had had my way, it would have been in 1914. The day came, a memorable day, when the men of '17 were confronted with the same question that the men of '76 and the men of '61 were confronted with, that old question, "Is there anything dearer than life now?" Thank God, ten millions of young men rose to say, "Yes, the democracy of the world is dearer than life"; and they went into the

* Delivered at the Northfield Young Women's Conference, July 1921, on "Stunt Night."

camps and across the seas and into the trenches and over the top, joining with our noble allies, in order to win safety for the democracy of the world.

Now some of us have settled down since the winning of democracy. We have folded our arms, and we have said, "Now that our liberty is won for us, now that our unity is secure, now that our democracy has been achieved, there is nothing else. All the struggles are over. We of our day may just enjoy with complacency our life." But, my friends, that is a great mistake. The fourth great struggle in the history of this nation is now on. It is the struggle of 1921. It is not a struggle for our liberty, or our unity, or our democracy. The struggle of this hour is a struggle for our ideals, our American ideals and our American institutions.

I need not tell you that these ideals are being challenged today as never before within the bounds of our nation. I need not stop to point out to you the enemies that are threatening the fundamental institutions of America,—the home, the state, and the church. I need not remind you that since the armistice there has been a radicalism abroad in America that has been openly denying our ideals and openly defying our institutions. This radicalism is so prevalent, breaking out in various forms, that one can hardly read a newspaper today without finding it presenting itself in some new form and with some new force.

This is the struggle that we are confronted with. Shall our American ideals be Christianized, or shall they be paganized? Shall America be Christianized, or shall it be commercialized? Will we in this day and generation prove ourselves worthy of the service and sacrifice that has been made for us in the past in order to give us our liberty and our unity and our democracy? That is the issue that confronts us. That is the meaning of the present struggle that is on. The call today is to every young woman, to every young man, bearing the name of Christ and bearing the name of American, to rise and stand in this hour for our ideals and for our institutions.

If we are to pledge our faith and our service and our life in this great struggle, there are some things we must stand for.

The Christian Ideal.

First of all, we must stand again, as our fathers and forefathers stood, for the Christian ideal of life. That ideal is being challenged by the materialistic ideal of our day, that ideal which reduces life to nothing but matter, that would rob us of all the glory of our initiative and the rights of our life.

The ideal of America is being challenged by the commercial conception of life. Men are telling us that life is worth just what it will bring in the markets, and they are urging us from all sides to recognize the right of way of the commercial ideal. God forbid that it should ever become true in America that the almighty dollar is stronger than the almighty heart! If we are to be loyal to the past we must stand for the Christian ideal, which is not materialistic, nor commercial, but spiritual, an ideal in which God is the source of our life, in which we live and move and have our being not only as individuals, but as a nation. That ideal will make the nation a divine institution and a spiritual reality.

In the second place, if America is to be Christianized we must dedicate our lives to the Christian principle of life.

There are four great principles of life. We may take the pagan principle, which is self-indulgence; just enjoy yourself and gratify your appetites to the full. I have sometimes feared, young women, as I have gone up and down this country in the last two years, that this pagan conception of life is getting a firm grip on America. In every community we have those who are gratifying every desire and satisfying every animal instinct. The time has come when we need to recognize the danger of this pagan principle of life, self-indulgence. "Do as I please" is the keynote of it. Men and women are breaking away from the old principles that made our fathers and our mothers great, and they have given us an inheritance of which we are not ashamed.

There is a second possible principle, what we may call the Greek principle, self-culture, culture for culture's sake,—a magnificent principle in many ways, but as soon as it becomes an end in itself it ceases to be magnificent. We want culture, we want all we can get of it in America; but we

want it, like everything else, to be a means to an end, not an end in itself.

There is a third possible principle, the Roman principle,—self-aggrandizement, getting all you can for yourself and keeping all you get. This principle is at the bottom of much of our commercialism. It is laying hold of the life of the young as well as of the old.

The Christian Principle.

Thank God, there is another principle,—I need not stop to more than name it,—it is the Christian principle. No man or woman is a Christian who is dedicating his or her life to the principle of self-indulgence, or self-culture for culture's sake, or self-aggrandizement. We are Christians only so far as our lives are dedicated to the principle of self-sacrifice.

Oh, it is this principle that has made us great! It is this principle that has made our history glorious. It is this principle that leads us to get on our knees and thank God we belong to a nation which exists because the men of '76 and the men of '61 and the men of '17 subordinated every other principle and dedicated their lives to the principle of self-sacrifice. So must it be with us, if our beloved America, blood-bought America, is to remain true to the ideals in which she was founded. If she is to be Christianized rather than paganized, we must as never before stand four-square for the Christian ideal of life, the spiritual ideal of life, the religious ideal of life, that ideal that you have been hearing about in this conference.

It is not enough to stand for it here. It is an easy thing in this atmosphere, in this holy place, at a Northfield conference, to be true to the Christian ideal. But, oh, when we get out in the big world, when we come in close contact with the forces that are undermining these ideals, it is going to take courage, and intelligence, and prayer, in order that we may be the incarnation and the embodiment of this ideal that will make America Christian!

I wish you had known the founder of this place, I wish you had known his spirit. No man or woman ever goes from Northfield genuinely filled with the spirit of Northfield who does not go with the spirit that made Northfield possible, the spirit of self-sacrifice. And I am pleading for it in your life, that you may take it into your home, into your church, into your community, into your city, into your state, and, last of all, be the medium of making it radiate in the life of this whole nation.

All for God.

When I was out on the Pacific Coast last summer I dropped into a little village, and found the whole village in mourning. I inquired the reason for it, and they told me this story. Three or four years ago a husband and wife, a young college man and college woman, came into this town, began living in a quiet way, then began to move among the people. By and by they became the centre of the whole community, holding up Christian ideals, pleading for Christian spirit, and that whole community was just saturated with the spirit of him who came not to be ministered unto, but to minister. Two years ago, the flu came and carried away the husband. The wife with redoubled energy gave herself to the mission of bringing that whole community, every man and woman and child, under the power of the Christian principle of service and sacrifice; and they said a few weeks ago she was carried away. The whole town was broken-hearted because this life which had been the embodiment of the spirit of self-sacrifice had been taken away.

They found a memorandum this woman had left, and in the memorandum this request:

"Sell all my possessions, all my jewelry, and use the proceeds in making known him whom I have loved, but have not yet seen."

They gathered together all her possessions. The last thing they discovered was her wedding ring, and inscribed in the ring they found the secret of the fruitful lives of these two dear people. On their wedding day they had had inscribed in this ring these words:

"Each for the other, and all for God."

Young women, when that can be said of us, of everyone who bears the name of Christ, America will be Christian, America will be saved!

Noah believed God's threatenings as much as he believed His promises.—A. C. Dixon.

"I NEED THEE."* (Concluded.)

Robert E. Speer.

Maybe there are some of you who find it hard to believe facts the explanation of which is not clear to you. You say you don't know how Christ whom you cannot see, whom you have never heard, with whom you cannot deal as you deal with other friends, can meet needs like these. Well, if I were in a great, distressing and tragic emergency, and somebody in the hour of my greatest need came and offered to help me, I would not wait and say, "Friend, how do you happen to be here at this time? Where did you get these resources with which you are going to aid me? How can you give the help like this?" I would not waste any time doing that. "Friend," I would say, "give me your hand now! I need you! Give me your hand!" And if here in our need Christ stands ready to give us the aid that we want, we do not have to understand all the process and the method of it. It is enough that we need him, and that he is able to meet our need.

I have a letter here that fifteen years ago I received just after one of the annual visits to Yale. It is dated "January 14, 1906. Box 867, Yale Station."

"My dear Mr. Speer: I want to tell you of one result of the Dwight Hall meeting tonight. Though I have been a professing Christian and a member of the Methodist church, I have not been conquering sin in my life in one respect. The way the matter was put tonight someway helped me to believe that Christ could give me victory, and I do believe and count on him.

"This has been the battleground in my thought: Can Christ actually overcome the circumstances and the ordinary course of consequences in a man's life without waiting for the slow, natural processes of habit-breaking and habit-formation? I now know that he can, that he can enable a man to right about face in an instant. If he cannot, there is no excuse for Christianity.

"The point which helped me especially, I think, was the idea that Christ could help a man to get the mastery of his temptation at the first, and that he could thus actually become from the outset a different man. I am grateful for that meeting tonight.

"I am a graduate student in psychology, and I think the desire to explain everything by psychological laws has been a stumbling block to me. The change in men's lives is just as hard and solid a fact as any other, and if our philosophy won't assimilate it, so much the worse for our philosophy. The fact remains, a blessing for the man who realizes it, and I thank God I am one who does."

Yet philosophy is not quite as narrow-minded about it now as it was then, and we do begin to understand. We understand that the help that is offered to us is as real and of the same kind as our need. My need is an invisible need. It isn't outside me; it is inside my heart that my need is. There is my battleground. St. Paul never said a truer or more universally real word than that word of his in the last chapter of the Epistle to the Ephesians. We are not wrestling against flesh and blood. Our struggle is an invisible struggle. It is with unseen foes, with spiritual adversaries, with dark and evil forces that work within. The help that Christ offers he offers just where our need is, there where the invisible enemy is making his attack upon us.

"Christ is Risen!"

We understand the help that comes from fellowship with a victorious Friend, with one who has done what he calls us to do, and who has shown that it can be, and who with his sympathy and his help stands ready to enable us to prevail where he has prevailed, and who does all this not by calling to us across long, severing centuries, but who does it as someone ever at hand, and living and real to us today.

There is a quaint book that appeared a few years ago called, "Men of the Knotted Heart." It is the biography of two Scotchmen, partly woven together and partly told alternately, with most amazing beauty and skill. They lived on the west coast of Scotland, in the city of Greenock. One was

* Delivered at the Northfield Young Women's Conference, July 1921.

named Grant, and the other Struthers. They belonged to the same club, and once every week they went together to this club, and every time Grant passed in he was observed to pause a moment at the door just after he had closed it, and men who looked at him saw that his lips were trembling as though he was saying something to himself. One day one of the men plucked up courage to speak to Struthers about it. He said:

"Do you know what Grant says to himself every time he comes into this club?"

"Why, yes," said Struthers, "I know. He says, Christ is risen."

That was just his little device to remind himself day by day, and there where he needed the reminder, that he had a living Lord and Friend; that his present need was met by some person now, with all that that need called for.

Present here. This last night of the conference, if we are saying ourselves, "Lord Jesus Christ, I am going to need you tomorrow and this coming week and this summer; I need you every hour," there isn't a truer fact in the world than that he is here listening for that word from us and ready to answer it.

"You need me," he is saying in reply, "You need me? Well, here I am!"

Relaxation and Self-Expression.

Miss Margaret Slattery.

When you look me in the face and ask, "Is smoking a sin?" I say, "No, it isn't a sin, but it may make you a sinner, it may open the door to sinful things."

I lunched in New York with four girls. We talked about relaxation. One girl reads new novels of the most startling kind to relax, and another smokes to relax, and another has some exercises which she takes to relax. They asked me what I did, and I told them I went to sleep; that I thought that is what you were meant to do when you were tired and needed to relax,—you should lie down and go to sleep. Aren't we silly? Every animal in the world goes to sleep to relax, but when man becomes civilized he no longer can do it; and sometimes when the grip of the machinery of life is on him he lies awake through the night, and no restoration comes to him.

One of the girls said to me: "But, Miss Slattery, you believe in self-expression, don't you, the fullest self-expression?"

I said yes, I did; and if you can express yourself best in a puff of smoke, then do it! If all you are in yourself can be expressed by a puff of smoke, then puff until you get a better self to express! And when she said it, I saw a Wellesley girl on the edge of the swamps of Africa, with a divine light in her face, and twenty little black children at her knees, and I heard them singing, first in English and then in their own tongue:

> Jesus loves me, this I know,
> For the Bible tells me so.

Think of a girl sitting at a table in a New York restaurant expressing herself in smoke, and then of that other girl, young, beautiful, free, who could have anything she wished,—her fiancé will join her and they will be married in Cairo this fall,—think of that girl expressing herself in a group of children who will grow up to remake their nation! That is what I call a type of self-expression that is worthy of the mind, body and soul of a modern girl of a modern day. You make your own choice. Do not be a slave!—From an address at Northfield.

One day when we were riding through the newly sprouted grass, Dr. Trowbridge said to us:

"Walk carefully now! Let me go first with my cane! I wish I had a light."

We said: "What is it?"

He said: "In spring vipers often come out early. You remember that verse in the Psalms, 'Thy Word is a lamp unto my feet, and a light unto my path'? When we go back I will show you a lamp. I fasten one on each of my feet, and take the oil-soaked wick and put it down in it, when I walk through the dangerous paths through which I must go. Serpents hate the light, and as I walk along the light flashes over the path, and I can hear swish, swish, swish, swish, as the creeping things scurry away into the grass. That is what it means when it says, 'Thy Word is a lamp unto my feet, and a light unto my path.'"—Selected.

INTRODUCTION TO THE STUDY OF THE BOOK OF ACTS.*

Rev. Charles E. Jefferson, D. D.

I have chosen the Book of Acts for our daily class because it is a missionary book, and so in keeping with the purpose of this conference. It tells how the first missionaries started out, where they went, and what happened. After studying the Bible for over thirty years, summer and winter, day and night, I find it ever more interesting, and trust our study of this familiar book will yield new delight and profit to all.

It is the first volume of church history, and is a combination of history and biography.

Secondly, it is an informing book.

It tells so many things we want to know. Luke is the only man apparently who thought it worth while to set down in writing the chronological events of the early church. So far as we know, no one among the Greek and Roman writers of that day thought it worth while to attempt this interesting task. No Jew, no Christianized Jew, has left any records that have come down to us. Only one man had the vision,—Luke, the beloved physician, the traveling companion of Paul, the associate of the early missionaries, he is the only man who has left a record of those early years.

Suppose the Book of Acts were destroyed, suppose these precious pages had never come down to us, we would not know how the church started, we would know little of Paul's experiences, or of the triumphs and defeats and joys and sorrows of those who in the first century went out to make the will of God known to the nations.

As you open the book and study it, remember you have one of the greatest treasures in all the world.

Again, Acts is an inspiring book.

If you have the blues, if your courage is dying out, if the sky is overcast and the world seems to be going to the dogs, if you are discouraged about the condition of the church and have lost zest in service, read Acts! Here you will see Christian heroism at its finest and loyalty at its best. You will find an admixture of deceit and falsehood, of cowardice and cruelty,—such things were mixed in experience then as they are now. It is not a perfect church then any more than it is now. In some fields their efforts were impotent, and failed. But you will be in touch with men and women baptized by the Holy Spirit who out of weakness were made strong, and waxed valiant in fight.

Further, Acts is a practical book.

It is especially serviceable at this juncture of world history. The world revealed to us in Acts is nearer to us than the world of Jesus Christ. It made a difference when the cloud received him out of sight, when he became no longer visible to mortal eyes; hence we are more at home in Acts than in the Gospels. Things have to be decided by us without the visible presence of Jesus. The only guide we have is the Holy Spirit. We find ourselves side by side with Barnabas and John Mark, with Aquila and Priscilla and the rest, because we are all dependent on the Holy Spirit for power and guidance.

And Acts touches on questions upon which our minds are active today. Christian men are thinking more about church union today than since the Reformation. This has led them to restudy the record of the apostolic church, to see what were the sacraments at the beginning, how the ministry got its authority, and so on. All the questions of faith and order run down into the book of Acts.

Just as the internal unity of all followers of Jesus may be studied here, so the big problem of world unity should be studied in the light of this book. How the chasms were bridged, how the dividing walls were broken down, how new sympathies were created, how hearts estranged began to beat as one,—it reads like romance. It can cheer and strengthen our hearts in these trying days.

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* First of a series of addresses on Acts delivered at the Northfield Summer School for Women's Foreign Missionary Societies, July 1921.

In these morning classes we shall deal each morning with the book as a whole. Now don't gasp! People don't gasp when "Main Street" is put down before them to read,—however they may gasp after reading it; but with the Bible they are appalled if asked to read even a pamphlet like Acts. How do you expect to know and understand the mind of God if you shrink from reading the Bible?

How to Study.

I will not ask you to read the book through verbatim every day, although that would be best, but to look it through, see what it contains, go through it again and again.

For our morning subjects we will take:

(1) What kind of men founded and developed the Christian church; their characteristics, their shining virtues, their outstanding traits, by which God enabled them to do this unprecedented thing. Look through the whole book with this idea in mind.

(2) What methods did they employ, how did they go about their work, how did they make themselves felt, how did they push the eternal principles of our Lord into men's business and bosoms? Use this question as a magnet, and draw out of the book such sentences as will cling to the magnet.

(3) What obstacles did they meet, what foes did they contend with, how did they overcome their enemies and beat down barriers and win success? Use that question also as a magnet.

(4) What problems taxed and baffled the first Christians? We have church problems today, and instead of pining over them we should delight to look for help in this book.

(5) Lastly, what does Acts teach us as to character-building, so that we can make our personality more potent, and what suggestions can we derive for our work, for the particular task to which the good God has called each one of us?

Tools to Use.

What kit of tools will you need? I call them "tools" in order to make vivid to your imagination the fact that if you are building a house of knowledge you must have implements to work with. Our grandparents read the Bible from Genesis to Revelation, and God blessed them, but if they had had certain necessary tools they would have been saved from many errors. The church has always been handicapped by the ignorance of professing Christians.

First you must have a copy of the King James Bible, the 17th century version. It is a masterpiece of English which will never be excelled.

But here and there it trips, so you will need a revised version. Opaque passages in the first are cleared up here by better translation or a better text.

Then I advise a translation by some individual scholar like Moffatt or Weymouth. When a company of scholars work upon a translation differences of opinion must be compromised. Use all the translations you can get.

Some of you can read French or German, Italian or Spanish. Get the New Testament in that language. There are beauties in all languages that cannot be translated into other languages. You will find that the glory of the Lord will often come to you in a new way through the vocabulary of another tongue.

Provide yourself with pencil and notebook as you read. The pencil is a great means of grace. Just as a pin properly applied will keep the body awake, so a pencil keeps the mind awake. A pencil is often my life-preserver.

Next a commentary. It is foolish for anyone to try to study without the help of a good commentary. Get a concordance, and a Bible atlas. You should also have two dictionaries at hand, an English dictionary and a Bible dictionary.

Some Personal Suggestions.

But apart from all these tools, you yourself are the prime factor in this enterprize. Keep yourself in good condition, or your study will be in vain. All your faculties must pay attention. It is a great work, and you must summon all your powers to achieve it. So many of us do not have our wits about us when we read the Bible!

Get as much of your body into your study as you can. Use your whole body in mastering the Bible. The eyes,—how few people use them! For instance, how few notice that in 1 Corinthians 13. 5, love "is not easily provoked," that word "easily" is

omitted from the revised version! Use your tongue: read aloud. Go off into the woods and read Paul's speech before Agrippa. Use your ears: let yourself hear the sound of the gospel. Use your fingers: turn the pages freely in your reading, and use pen and pencil. Use your feet: get up and go to the other side of the room for the dictionary if you need it. You will find that as you thus put your whole body into your study you will gain in alertness and power. Use all the faculties of the mind. Use your reason, your memory, your imagination, your judgment, your heart, your will, and your spirit. Keep pouring out your heart to God in prayer. How can you understand the Bible unless you keep your spirit in contact with the Eternal Spirit, out of whom the Bible came?

THE PSYCHOLOGY OF PENTECOST.*

Rev. Prof. Norman E. Richardson.

Peter's sermon at Pentecost presents a fascinating psychological study. It is not only what he said, but how he said it, that suggests his state of mind. There is a dynamic quality in his mental activity that challenges explanation. His ideas seem to attack the minds of other men with irresistible power. It is this unusual, psychic quality in his thinking which awakens our curiosity. It leads to the question, What are the conditions of mind which make it possible for one to receive the Holy Spirit?

Throughout the history of our Christian religion the subject of Pentecost has been studied with unusual reverence. The entrance of the Holy Spirit into one's mind is the Holy of Holies of our Christian faith. No Christian scholar has dared to undertake to explain in rational terms just what happened. Here is the sublime mystery of our religion, and the appropriate mental attitude in studying it is that of profound reverence,—and worship.

This reverential attitude may still be maintained by the psychologist who undertakes to find out what were the attitudes and impulses that found expression in Peter's sermon. He believed himself to be the instrument of the omnipotent Spirit of God. His feelings made it necessary for him to hold such a belief.

To the discerning mind Peter's sermon furnishes an excellent illustration of the power of persuasive speech. It reveals the principles and technic of high-grade salesmanship. It suggests the only method by which the Christian religion can be propagated until it achieves worldwide supremacy.

After the death and departure of Jesus the disciples tried vainly to understand all the strange things that had happened. Their minds were filled with fear and anxiety. They had learned to lean on Jesus for moral support, but now he had gone. Their perplexing problems they had brought to him, but now he was no more with them. He had been their trusted leader, but now they were as sheep without a shepherd. Huddled together like frightened children in a great city filled with those who are openly hostile, they were embarrassed, their hearts were filled with fear.

Their state of mind is easily understood. The dominant characteristic was conscious ignorance. It was not merely that they did not know or understand all of the inexplicable things that had happened; they were conscious of their mental limitations. Their inability to grasp the full meaning of these strange events was vividly before them.

In striking contrast to this state of conscious ignorance we find Peter on the day of Pentecost revealing remarkably clear intellectual insight into the subject discussed in his sermon. To read his trenchant and courageous utterances, as translated by Dr. Weymouth, is to sense immediately the fact that he understood what he was talking about.

* Delivered at the Northfield Summer School of Religious Education, July 1921.

A Remarkable Transition.

This remarkable transition from conscious ignorance to conscious intelligence is the first fact which needs explanation, and the explanation is near at hand. It is found in the frequent quotations from Joel and the Psalms which are found in his sermon. To Peter the death, burial and resurrection of Jesus were meaningful in the light of the prophetic utterances of the Old Testament, with which he was evidently very familiar. Peter believed that when the psalmist wrote, "My body also shall rest in hope, for thou wilt not leave me in the unseen world forsaken, nor give up thy Holy One to undergo decay," he had in mind the coming death, burial and resurrection of the Messiah. The several other quotations reveal the fact that Peter's understanding of these closing events in the earthly ministry of Jesus and the miraculous happenings by which the Messianic reign was to be inaugurated, was in terms of Hebrew prophecy. By this means his mind made the transition from conscious ignorance to conscious intelligence.

When a man does not know, and knows that he does not know, he is unprepared for action. He cannot speak convincingly. His presentation of his case is weak. Others are sure to detect his lack of confidence. These qualities may not be present if he is merely ignorant, but they are present if he is conscious of his ignorance. The significant thing to note here is that prior to Pentecost the minds of the disciples were consciously confused, lacking in information and embarrassed, but after the explanation had been discovered, and they understood it all in terms with which they were very familiar, conscious ignorance gave way to confident intelligence.

We can just see Peter exclaiming, "Listen, Israelites, to what I say,.... a fact to which all of us testify!" Peter spoke as a man who knew what he was talking about. He was assertive, aggressive, confident of victory. He had the facts, and was thoroughly convinced that they could stand any amount of critical investigation.

The first mental precondition of receiving the Holy Spirit, then, is a state of mind free from doubt, from despair, from conscious ignorance; a mind saturated with confidence, with assertiveness based upon conscious intelligence. To know the facts concerning Christ is a sine qua non of one's being the instrument of the Spirit of God.

Intense Emotion.

The second mental quality revealed in a study of Peter's sermon is that of intense emotion.

He believed that his utterances were an essential part of the Messianic program that was now being inaugurated. As he spoke he was conscious of God's immediate interest in his message. He did not know but that the divine attestation of the truthfulness of his utterances might take the form of an earthquake, the blotting out of the sun, or the turning of the moon into blood. It was these emotional factors that made his ideas so contagious.

It is a fact of common observation that a person may have information that is accurate and exhaustive, but nevertheless he remains cold and uninteresting. He is unable to create enthusiasm for his proposition. He cannot speak convincingly. He is not a creator of convictions in the minds of others. He knows, and knows that he knows, but is unable to transmit to others, or to create in others a consuming passion for his own cause.

Peter was enthusiastic, he was desperately in earnest, his mind was emotionally stirred, he spoke with feeling. It is this quality that makes an individual contagious. It gives him the power to break down any inhibitions in the minds of his hearers. He can drive doubts out of the minds of others. Many people have no particular religious beliefs of their own; they simply believe the beliefs of others. They should go about clothed in quotation marks. They never are original sources of religious beliefs. They do not fly their own flag. They are dependent upon those who are original sources of religious information, and who, having thought things through for themselves, cannot keep from giving utterance to their beliefs.

Peter had come upon truth which to him had all the fascinating qualities of a discovery. There was a freshness about his interpretation of the facts concerning Jesus that suggested pleasant surprise and joyful appreciation. Others simply took the results of Peter's thinking, and the reason

why they could not help doing so is found in the ring of conviction, the sense of a new discovery, which permeated his thinking. Three thousand who were added to the church that day could not but think with Peter and arrive at Peter's conclusions. The joyous impetuosity of his thinking carried them along with him.

Missionary Impulse.

A third mental quality is revealed in a careful study of Peter's sermon. It is not enough simply to have conscious intelligence and a sense of value with reference to one's thoughts concerning Jesus. Peter evidently was translating these convictions into action. He was determined to launch a worldwide program of witnessing to the importance of these great truths. This sermon was really the inauguration of a project, the most sublime in the history of the human race.

Peter called upon the multitude before him to lend a hand in a practical undertaking. He appealed not only to their reason and to their emotions, but also to the motor areas of their minds. He himself was thoroughly committed to this gigantic undertaking. He was ready to invest everything he had in it. His intellectual insight is no more striking than his determination to carry the message to all whom he could reach.

It takes courage to be a street preacher, but this was no ordinary street crowd. Peter flung into the faces of the multitude assertions which convicted them of spiritual blindness and disloyalty to the finest spiritual traditions of Israel. A less courageous man would have been torn limb from limb. Note his sweep of vision as he declared, "To you belongs the promise, and to your children, and to all who are far off." Peter had begun to see a whole world repenting of their sins and believing in his Christ. He had the firm assurance that the risen Messiah was to remain seated at the right hand of God until through a program of witnessing his foes would be made a footstool under his feet. It took strength of will to launch such a project under the dreadfully discouraging circumstances which he faced. The third mental quality which we discover, then, is the impulse leading to immediate action. His beliefs and his emotions were part of an action system. There were resources immediately available as he met a particular situation.

The mental conditions most favorable to one's receiving the gift of the Holy Spirit are found in the integration of these three basic factors. No person can become spiritually dynamic who is lacking ideas that are clearly conceived. No one can rise to that level of irresistibility which suggests the presence of the Spirit of God in his life unless he feels deeply. Nor is the Spirit of God imparted to those who fold their hands and do nothing after having received the revelation of his divine truth. It is the integrated mind that is the Spirit-filled mind,—unhesitating insight, a sense of reality and value, and a program. The Holy Spirit does not quicken limited areas of mind only. It is the whole self that must be placed at the command of the Spirit of God.

There are the following practical questions which, as twentieth century Christians, we are now called upon to face. First, do we believe in Jesus Christ? Second, do we believe in him with all our heart as well as with all our mind? Are we in any way affected by these beliefs? And finally, are we consciously and deliberately a part of a program that is commensurate with these beliefs?

In order to fulfil the first psychological condition of receiving the Holy Spirit it is not necessary that we understand Jesus Christ in terms of Hebrew prophecy. We may understand him in terms of social science, and see in him not merely the fulfilment of the Messianic hope of the Hebrews, but the fulfilment of the social hope of the modern world. We may understand him in terms of education, and see in him the hope of the public school system of America. We may understand him in terms of history, and see in him the outstanding figure of the human race, the one in whom the creator and the created find their fullest revelation. We may understand him in terms of philosophy, and see in him the immanent, creative, living presence of God.

We today have a better opportunity to understand Jesus Christ than did Peter. We can know more about him. Furthermore, our knowledge can, and should, be

saturated with reverence. What intelligent person can conceive of Christ as the educational, or social, or historical hope of the race, and not be profoundly moved? To see the present day victories of Christ, to contemplate the immeasurable forces that flow from his personality and that lift humanity Godward, and not be affected, is to confess to a lack of normal mentality.

And here we stand in the midst of the most gigantic and world-encircling program of Christendom. The program of witnessing, which Peter inaugurated, has gained momentum rapidly in the past decade. New methods of witnessing have been discovered. New opportunities of witnessing have been sought out. Greater and greater multitudes consecrate their lives to this enterprise. A spirit of coöperation is abroad. Unprecedented sums of money have been given. A new determination has seized the hearts of all Christian people. The cry has gone out to everyone to lend a hand.

In other words, the day is upon us when more frequently than ever before the conditions of receiving the Holy Spirit can be, and are being, fulfilled. The psychology of Pentecost is the psychology of human minds having interests, impulses, and instincts like our own. The project of Christianity committed to this present generation, and the conditions under which it is to be carried forward, demand that all who hold these beliefs hold them for a purpose, and hold them with an elevated sense of their imperishable value.

A Group of Leaders at the Northfield General Conference.
Front row (from left to right): Rev. Charles Inglis, Dr. F. B. Meyer. Second row: W. R. Moody, Dr. John A. Hutton, Dr. Harris E. Kirk, Dr. John McDowell. Back row: Lotus Male Quartet.

THE PROBLEM OF THE MOSLEM WORLD.*

Rev. Samuel M. Zwemer, D. D.

Northfield has always believed in the supernatural power of God, and Northfield has always challenged students and pastors and teachers and laity to superhuman tasks. Therefore it is not out of place tonight, at the beginning of the General Conference, to try to outline before you what one of my colleagues in Cairo, Canon Gairdner, designated in his last book, "The Rebuke of Islam," as "the impossible possible problem."

We have a God who delights in the impossible, who challenges the meanest of his followers to attempt that which no man ever has attempted, and to succeed. We have a God who, typified in the Old Testamen by Elijah his servant, pours out the water on the burnt sacrifice, and does it a second time, and a third time, in order to make it impossible for himself to answer by fire,—and then does it! It was William Booth of the Salvation Army who said: "God loves with a great love the man whose heart is bursting with a desire to accomplish the impossible for Christ."

There is no doubt in the minds of those who for twenty or thirty years have lived in the Near East, that the most impossible task (humanly speaking) to write on the banners of the church, even at Northfield, is, "The evangelization of the Moslem world in our generation." When we think of the dimensions of that task, of its colossal difficulties, of its age-long disappointments, and of its present-day urgent, importunate demands, then we say, Who is sufficient for a task like this? This greatest and most baffling of non-Christian religions was left to the last, as a Verdun or Gibraltar in the great battle of Jesus Christ to win the world to his allegiance.

We stand before this task and remember the words of Jesus, "The things that are impossible with man are possible with God." Unless the Christian church, you and I, your missions and our missions, can penetrate Arabia, and enter Afghanistan, and regenerate Turkey, and save the remnant of Armenian and Nestorian Christendom, and lift high his royal banner in the Sudan in spite of governments, and gather together out of the Mohammedan nations a self-supporting, self-governing, self-propagating church, then Christianity is defeated before this great non-Christian faith, because Islam is the only religion that has ever publicly and on a great scale met Christianity and defeated it.

When I stood a few months ago in Constantinople, in the great mosque of Santa Sophia, I felt, as I had never felt it before, that I belonged to a defeated host; that where once they sang the praises of God the Father and God the Son and God the Holy Spirit the only voice one now heard was the Mohammedan praise of Allah; that just as the mosques were covered with Mohammedan inscriptions, so the great Oriental churches had been covered over and crusted in by the power of this Mohammedan adversary.

It would be futile to try to minimize the difficulties of winning the Moslem world to Christ,—it would be false. You and I are here to face facts. I spoke on this subject at Northfield twenty-five years ago. For thirty years I have been in the Orient, or pleading the needs of the Moslems at home and in Great Britain, and as I was praying over these points that I am laying before you, I felt as I never have done the baffling perplexities, the age-long difficulties, the insurmountable obstacles, in winning Mohammedans to Christ. And that burden I wish to roll over on your shoulders.

First of all, it is a grave and a great historical problem.

Have you ever asked yourself as you thought of the Near East, stretching from Morocco to Persia and Western China, "Why?" Have you ever asked yourself, "How long, O God, how long?" Those two questions have been wrung from the hearts of Christians in Egypt and Persia and Turkey and Asia Minor until their eyes were blinded with tears, until hope deferred made their hearts sick unto death, until some of them said, "Doth God know, and is there knowledge with the Most High?"

* Delivered at the Northfield General Conference, August 1921.

Or go to your libraries and ask why Mohammed ever came, what purpose in history God had in this greatest of all Arabians, this acme of the race of Ishmael. You will find that scholars are perplexed, historians dodge the issue, encyclopedias contradict each other. That great, clear-thinking mind of Carlyle spoke of heroes and hero worship in Edinburgh, and no one ever paid so high a tribute to Mohammed as did Carlyle. His great lecture on Mohammed as the hero prophet is being sold in India today as a Mohammedan propagandist leaflet. But no Mohammedan would ever print what Carlyle said two nights later in the same series of addresses in Edinburgh. When sobered by the facts in the case, he took back all he had said in the previous lecture, and used these words in his lecture on Dante the poet:

"Alas, poor Mohammed! All that he was conscious of was a mere error and a futility and triviality. . . . . His Koran has become a stupid piece of prolix absurdity. We do not believe, like him, that God wrote it. It was intrinsically an error, that notion of Mohammed's of his supreme prophethood, and it has come down to us inextricably involved in error to this day, dragging along with it such a coil of fables, impurities and intolerances as makes it a questionable step for me here and now to say, as I have done, that Mohammed was a true speaker at all, and not rather an ambitious charlatan, pervert and simulacrum; no speaker, but a babbler! Even in Arabia, as I compute, Mohammed will have exhausted himself and become obsolete while this Shakespeare, this Dante, may still be young."

Now if Carlyle was perplexed by this paradox, by how much more is the missionary? The greatness and the puerility, the marvelous theism and the degrading ethics, the heights and the depths of this religion, are simply baffling. The more you study it the less you really are prepared to state the strength and the weakness of Mohammedanism.

In the second place, it is a baffling problem because the more we investigate the more we are astonished at the numbers and the distribution of this world religion.

All through the war Christianity was being propagated. Missionaries went everywhere. The Word of God had free course and was glorified. The Bible societies never ceased scattering the leaves of healing. But the Mohammedan religion also grew by leaps and bounds in Africa and in portions of Asia. Tonight we stand before one-eighth of the human race confessing Mohammed as the final messenger of God. Two hundred million people face us individually and corporately as this colossal host.

To begin with our own country, there is only one real, large and difficult home missionary problem. It is not Mormonism: Mormons number less than the Mohammedans in the Philippine Islands. It is not the Negro, it is not the immigration problem, because the Negro and the immigrant have all around them Christian folk of their own kith and kin. But in the Philippine Islands we have 347,000 American Mohammedans, and except for the work of one or two societies and less than five workers these thousands are the largest compact unit of difficult obstacles to American evangelism.

Yet the Philippine Islands are a mere bagatelle in the problem. Step over to China. In 1917 I visited China, and with the missionaries attempted a new statistical survey, with the result that they tell us there are between ten and twelve million Mohammedans in China. In India there are sixty-seven millions, according to the last census; in Java and Sumatra some forty millions more; and then the whole of Western Asia, with every country dominated by this religion, and the bulk of the population Mohammedan, until every country in Asia with the exception of Japan and Korea has its distinct Moslem problem.

Europe has two and a half million Mohammedans, and not yet have we seen the end of the difficulties in evangelizing those multitudes in the Balkan States, in Greece, in Italy. Africa, of course, is the great Mohammedan menace, with forty millions north of the equator, and a rising tide coming from the East and the West and the North, and even from the South, engulfing all that remains of African paganism, until a map of Africa today shows paganism as tiny islands in a sea of Mohammedanism,—mosques being built at the Cape and in Al-

geria, on the Congo and on the Zambesi, and the whole of North Africa like a great menace, not penetrated by a single line of mission stations, but from Morocco to Port Said an unbroken front of Mohammedanism facing Europe.

Islam is found in South America, where there are over three hundred thousand Mohammedans, we are told.

There are groups of Mohammedans in Worcester, in Los Angeles, in Chicago. They are building a beautiful mosque in Detroit. I was told that the number emigrating to our country is steadily increasing.

The problem is more grave because it is so largely political.

I do not like to use that word at Northfield. The very word "politics" bristles with difficulties in these days. But the Eastern question is Mohammedanism; if there were no religion of Mohammed there would not be an Eastern question. Zionism, Bolshevism, commercialism, Mohammedanism, if you can trace the interrelation of these four movements you have got the key to all the political and social and economic problems of Egypt, Palestine, Arabia, Turkey, and Syria.

I have no time tonight to speak of these things in detail, but I would like to refer to one book and one magazine article on this whole question. The magazine article is found in "Scribner's" for August, by Lothrop Stoddard, and is entitled "Bolshevik Influences in the Islamic World." The book is more important, because it is by one who has penetrated Russia, Bertrand Russell. His book is entitled "Bolshevism in Practice and in Theory." This man, who is not a Bolshevist but who has communistic ideas and ideals, who condemns their method but lauds their program, says this concerning Bolshevism in Asia:

"Among religions Bolshevism is to be reckoned with Mohammedanism rather than with Christianity and Buddhism. Christianity and Buddhism are primarily personal religions, with mystical doctrines of salvation and a love of contemplation. Mohammedanism and Bolshevism are practical, social, unspiritual religions of might, concerned to win the empire of this world at any cost. Neither of their founders"—he refers to Lenine and Trotzky and Mohammed,—"would have resisted the third temptation in the wilderness. What Mohammedanism did for the Arabs, Bolshevism may do for the Russians,—bind them together until they become the menace of the world."

Again he says, in his word of introduction: "Bolshevism combines the characteristics of the French Revolution with those of the rise of Islam, and the result is something radically new, which can only be understood by a patient and passionate effort of the imagination."

I quote this testimony as that of an expert on Bolshevism. But when you look at the events that are now taking place in the Near East, and read in the Egyptian press Bolshevistic propagandism from the Cataracts of the Nile to Alexandria; when you receive newspapers from the Near East and notice that at Moscow and at the conference held later at Baku there were delegates of Egyptian Nationalists and Turkish Nationalists and Persians and Afghans; when you read proclamations by Lenine calling upon all the Mohammedan population to rise against Great Britain and to bring down the British Empire, you ask yourself what possible points of contact are there between Bolshevism and Mohammedanism, between a theory of the state which seems so utterly of the twentieth century and a theory of the state which goes back to the sixth century. Yet you have points of contact that are very evident after careful consideration. Bolshevism and Mohammedanism are both desirous of lowering the standards of social and married life, and are unwilling to accept the Anglo-Saxon standard of the home. Bolshevism and Mohammedanism frankly declare that might being given of God is right. Bolshevism and Mohammedanism both have a theory that there is property, great quantities of property, that should be alienated by force; in the case of the Bolshevist, the property of the rich; in the case of the Mohammedan, the property of the non-Moslem,—I could give you chapter and verse all summed up in one statement of Mohammed himself when he says, "The property of the unbeliever is at your disposal." And finally, by force of circumstances and because of the dreadful issues

of this war, both Bolshevism and Mohammedanism have only one foe which they hate with a desperate hatred, and that is the British Empire. The power of Bolshevism and the power of Mohammedanism are united together in desperate array,—in Afghanistan by treaty, in Persia by occupation, in Azerbaijan and Georgia by soviet republics, and by secret propagandism in every country from Morocco to Western China.

Entirely apart from this dreadful menace, from this twofold menace of a disappointed, disillusioned, desperate Mohammedan world and a great propagandism on the part of Bolshevism, think of the political situation even in those countries where peace obtains. Think of the political situation where Queen Wilhelmina, for example, extends a Protestant scepter over forty million Mohammedans. The Dutch do not believe in slavery, the Dutch do not believe in polygamy, the Dutch do not believe in Mohammedan civil or criminal law; and yet these forty million people must somehow be governed so that they may have life and liberty and the pursuit of Mohammedan happiness under Dutch rule. Think of the colossal problem of disestablishing the Moslem church with its endowments covering sometimes one-quarter, and I am told in Algeria one-third, of all the real estate. Think of the enormous difficulties of securing the rights of a convert from co-religionists who say that every convert is an apostate, and every apostate is to die the death. To this day in Egypt, with a million Christians, there is not a single court of justice that could set aside that Mohammedan law legally and say that a convert to Christianity would have the right to retain his property or his wife, or would even have the right to defend his life against the Mohammedans. That is the political problem.

The things that are impossible with men are possible with God. Just as he has plucked out of the hands of Mohammedanism the countries of the Near East and laid them in the lap of Christendom, until England is responsible for the economic development and the social and moral uplift of one hundred million Mohammedans, and France for twenty million, and the old Russian Empire as it was for nearly sixteen million, just so surely God will lead those nations into the path of liberty and righteousness, that they may not bar the gates and bolt the doors, but fling them open for Jesus Christ and his message. Great Britain has again and again been the leader in that sort of opening of highways for the gospel of Jesus Christ. In Mesopotamia our Arabian missions have never had more liberties than they have today. We are opening new stations at Bagdad and in the interior, and for the first time since the war began two of our medical missionaries have been able to preach Christ in the very heart of Arabia.

This problem is also a social problem, a social problem of the gravest import, because social problems relate themselves to the home.

I will quote some statistics and then read a Mohammedan's testimony. From their own lips you will receive the call to come over and help them. From their own lips you young women will hear the call,

> We are dying in the night;
> Send us life and send us light!

In Egypt according to the last census only three out of a thousand women can read and write. That is, the illiteracy among women in Egypt is ninety-nine and two-thirds per cent; and there are still people who are asking what Jesus meant when he said, "Go ye and teach all nations."

The motherhood of the Moslem world is sunken in illiteracy and superstition and degradation, and there is no hand can turn the key to those homes and those hearts save the hand of a woman. Will you go?

Here is the testimony of a Mohammedan who wrote a brilliant book of essays on Indian Mohammedanism. His father I knew very well, a noble Mohammedan, educated, a man of wonderfully cordial friendship toward Christians. His son, an Oxford graduate, still calling himself a Mohammedan, writes this, speaking of the present situation of home life in India:

"Children brought up in this poisonous atmosphere can hardly be expected to be a credit to society or a glory to their country. We cannot gather grapes from thorns, nor figs from thistles. Let us, then, first and foremost, purify and sanctify our homes and our hearths. We cannot lay the

foundation of a healthful Mohammedan community on a foundation of sand. We cannot have a very high regard for womankind with a system which sanctions four wives. Polygamy is destructive alike of domestic peace and social purity. Nor can we have a sound basis for family life with our women sunk in the deepest ignorance and the wildest superstition."

Not without reason Ian Keith Falconer, that first great missionary to Arabia, spoke of the horrors of Islam. You remember his challenge to the students of Edinburgh University. The lines have often been repeated, but not often against such a background. He said: "While hundreds of millions are suffering the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field." Those of you who wish to know what these horrors of Islam are need only read books on Mohammedan childhood, or books of travel and conditions in Morocco and Afghanistan.

The Religious Problem.

But this problem goes far deeper. It is a religious problem, a religious problem which faces us with the strength of the greatest of all the non-Christian religions and with its noble theism; as Dr. Henry Jessop says, "Whose lofty highlands are lifted up into the heights of God in their belief in the unity of God and their full comprehension of his glorious attributes, but whose foothills run down into the sloughs of wickedness and social degradation."

Enter the library of a Mohammedan university and you meet that contrast on every shelf. Take down books of theology, on God and his attributes, his mercy, his compassion, his power, his greatness, his omnipotence, his omniscience, and you can compare them with anything that is taught in a theological seminary on theism; and yet in those same books you have passages on the tradition and character and ethics of Islam that are untranslatable because of their vileness and degradation.

Such is the religion of Islam face to face with Christianity, with its best and its worst, with its lofty conceptions and its lowering standards; and between Christ and Mohammed there yawns a chasm of thirteen centuries of misunderstanding and lack of comprehension and lack of gospel proclamation.

The Mohammedan says this Bible is not God's Book; it has been tampered with. The Mohammedan says Christ is not God's Son; he is the son of Mary. The Mohammedan says Jesus never died on the cross; he was taken to heaven, and Judas died in his place. The story would not end correctly from his standpoint. Christ was a great prophet, and God delivered him; the Jews were tricked, and Judas died in Christ's stead. Speak to him of Christ's glory in the atonement, and the Moslem says God is almighty, he can forgive sins because he has all power in heaven and on earth; he needs no atonement. Speak to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the gospel record, and will try to show you that Jesus lost his temper, that he was unkind to his mother, that he—I quote their own words,—was so drunk at the last supper that he threw aside his garments; and deeper still do they go in attacking the sinlessness of Christ in order to cover the miserable figure of Mohammed and whitewash his character as it appears in history.

That is the Moslem problem in regard to Christ. Add the intolerance of Islam, the absolute absence of freedom of worship and freedom of speech and freedom of conscience, even in India or in Egypt; that every Moslem who confesses Christ before men experiences the tenth chapter of Matthew, "A man's foes shall be they of his own household," and he is persecuted and forsaken, and loses literally everything when he takes Christ.

It is a missionary problem, a problem of neglect and timidity, a problem of indirect and casual effort.

Never yet has it become a great passion on the part of any society of Christendom. We have scores of societies organized to evangelize the Jew,—and may God bless their efforts!—but where are the societies in Great Britain or this country definitely organized to pray and fast and toil and weep and die until this great unbroken line

of Islam breaks and God gives us the victory? There are denominations represented here that do not touch with their small finger the hem of the garment of Mohammedan needs, that have no work whatever in Mohammedan lands or among Mohammedans; and those societies that have worked among the Mohammedans are themselves only too conscious that only recently have they girded themselves for this battle and put this watchword in the van of their enterprise, the evangelization of the Mohammedan of Turkey and Egypt and India and Persia.

Yet, thank God, the thing that seems impossible to men is possible with God! Every city on the map of the Mohammedan world of over fifty thousand population—every city, I say—is already occupied by the forces of Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great center is already a battleground for the truth of Christ. And not only so, but the Bible has been put into every Mohammedan language, and there is a growing literature for Moslems prepared and published in all the leading languages.

And more than that,—for we look by the eye of faith,—there is no part of the mission field where there has been such precious sowing of seed.

Listen! "The good seed," said Jesus,—the ordinary seed is our words and our works, but "the good seed," he said, "are the children of the kingdom; and except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." O God, we thank thee tonight for that noble army of martyrs in the Armenian church, a million seed kernels that have fallen into the ground and died since August 1914! Doth not God know, and is there no knowledge with the Most High? Hath he not said? Shall he not do it? Will not his word be fulfilled and accomplished?

I was at the Smyrna student conference, and heard Armenians and Bulgarians and Greeks and Turks together sing the same songs we sang here tonight, and the song that touched me the most as they sang it was the favorite song of that student conference,

> The Son of God goes forth to war,
> A kingly crown to gain.

They were singing that on the campus of the International College at Smyrna. Seventy-five miles away was the bombardment of Greek against Turk; but the spiritual forces were far more important than the battery of the Greeks against the armies of Mustapha Kemal.

The Personal Problem.

Lastly, this is a personal problem.

I am here at Northfield not to make a speech but to gain a verdict. I was here one night when Mr. Moody said, "Take all the students to the other building, and tell them again of the needs of the Near East," and God gave us a verdict that night. This is not an audience of students, but there are those here who can go, who should go, who will go. But most of us can help on this Mohammedan problem on our knees. "This kind," said Jesus, the hard kind, the baffling problems, the things that are impossible with men, "this kind goeth not forth save by prayer and fasting." I believe the Revised Version leaves out the fasting. The omission makes it all the stronger. This kind goeth not out save by one method, prayer. Oh, I plead tonight, if you forget everything else I have tried to say to you, I plead with you to pray for the Mohammedans! Pray for them in their utter need. They are broken, they are disappointed, they are desperate, they are hungering, they are thirsting, they are restless, and they will find no rest until they find Christ. Pray for the women of whom Mohammedan men tell us, behind the lattice, behind the veil. Aye, and pray for those Mohammedan women whose hearts beat true to Christ, that great army of Armenian girls kept against their will in Mohammedan harems. God grant that we may burst their prisons as the church burst the bonds of Peter, and they will go and preach Christ to those who once made them Mohammedans by force!

Pray for the lonely missionaries. I think there are no missionaries so lonely and so discouraged as those in the stations of the

Moslem world. A dear friend of mine is in the heart of central Asia. He writes books, and multiplies them on a gelatine press, and binds them, and then sells them in the heart of Asia. Men in Western China, at the Borden Memorial Hospital, a little handful of witnesses for Christ in the province of Kwangsu. Men around the coast of Arabia, with mail once in two weeks, or crossing far into the interior and out of touch with their own fellow missionaries. Women on the borders of Afghanistan,—oh, would that I could tell you the stories of these brave women, looking across the border for years, and hoping against hope! Presbyterian missionaries at Seistan and Meshed in Persia, looking forward to meeting those who come from India, and all of them hoping against hope that

> Uplifted be the gates of brass,
> And the bars of iron yield,
> To let the king of glory pass,
> And the cross to win the field.

They are waiting for you. Did you pray for them today, or yesterday, or last year? Will you take this burden upon you of the impossible problem, Mohammedanism, and pray it through with us until the kingdoms of Mohammed, until Cairo and Mecca and Constantinople and Bagdad and Fez and Teheran, shall have become the kingdoms of the Lord and of his Christ?

PREACHING AS THE EXPRESSION OF THE PROTESTANT SPIRIT.*

Rev. Harris E. Kirk, D. D.

When I have been called upon to speak to ministers about the peculiar responsibilities of our calling, my mind reverts to the theme of an address made in this country by an English man of letters at the close of the war. His theme was "Talking to Myself."

This is the mood of thoughtful men of all classes just now. The great war has definitely closed the cultural and political movement which began with the Renaissance. The war was not, as some suppose, the breakdown of civilization, but the logical result of the way men had been thinking and planning for some four hundred years; and at its close we are left face to face with an era the character and direction of which it is not possible to forecast. Each one of us is asking himself: What is my relation to the present unstable state of society? What is the value and importance of my beliefs and professional ambitions? What do I believe about life, about God, about the Christian gospel, and why do I believe it? Assuming that one has beliefs and convictions, how can they be made effective in the guidance and help of other men?

Such reflections are peculiarly applicable to a minister of the gospel, not simply because it is more difficult just now to interpret this gospel to society, but also because the very function of the minister is misunderstood, and by many supposed to be entirely unsuited to effective service in these times. Among all specialized professions the minister is called upon to justify his existence. The function of the lawyer, doctor, or man of business is fairly well understood, but we of the ministry confront a certain body of opinion that questions the legitimacy of our calling. Some tell us that the day of the minister is over. We are informed that since the spread of popular education, the increase in cheap periodicals and magazines, the need for preaching has passed. Others say that preaching has always been a great bore, and that we should seek more practical and useful ways of service.

Such opinions are bound to influence the minister, and unless he have resources in himself, and understand the needs of this generation a little better than others, he is likely to discount his function. And if a man be uncertain of the value of his calling, he becomes unstable, discontented, and may change his calling at the first opportunity. Is not this the prime reason why so many ministers in middle life are eager to leave the pulpit for forms of service which while still within the church are, when all is said

* First of a series delivered at the Northfield General Conference, August 1921.

and done, forms of lay service? The Protestant church is suffering just now from this very thing; a fact that is one of the chief hindrances to young men when confronted by the ministry as a life work. A remark was made to me at Hartford Seminary conference by a young man:

"If this service is the greatest, why do mature men abandon it in face of the great need?"

Hard to answer this! It shows that the time is come when we should do a deal of talking to ourselves, seek afresh to gain sources of power and stronger persuasions of the necessity and importance of our calling.

It is of the first importance to recognize that the responsibility of the shepherd is absolute, and not relative; that is, the reasons and sanctions of your calling must take their rise from yourself, and not from the attitude or disposition of the flock.

The human race is divided into shepherds and sheep. We are shepherds, leaders of the flock, and must learn how to rely on ourselves. Let us admit that there is a vast deal of indifference towards preaching in the churches; let us further admit that the tastes and desires of the flock are rarely as high as those urged upon them by the shepherds; still that does not alter our duty. We are leaders, and must bear the leader's cross, and learn how to stand alone. This means that we must be sustained by our convictions, resources and aims, and develop a kind of independent spiritual authority which shall slowly but effectually master the will and inspire the confidence of those over whom God has placed us. Without this we shall be weak, fickle, dependent upon the changing whims of the crowd, and having no anchor in ourselves we shall be carried about by every wind and wave of doctrine. To avoid this, to establish the heart and the life, we must have reasons within ourselves, and one of the most important reasons will be an appreciation of the fact that preaching is and always has been the essential expression of the Protestant spirit. Every body of men who have associated themselves together have undergone hardship and sacrifice for ideal ends in themselves and their cause; the essence of that belief, the all-sufficient reason for that movement is its spirit, its genius; and when I say that preaching the gospel is the expression of this spirit, I mean that it has been by preaching that Protestant religion has gone to the world, given its life and spirit to the people, and moulded the purposes and direction of society.

To appreciate this let us inquire what is meant by the spirit of Protestantism; and this calls for some historical considerations.

Message and Church.

From the beginning of Christianity there have been two kinds of men in the company of believers. We may call them for convenience men of the CHURCH and men of the MESSAGE. Some took the position that the gospel, the message, gained its importance and validity from the church; others held that the message justified and created the church. In other words, some held that the message existed for the sake of the church, others that the church existed for the sake of the message. This led to a broad line of cleavage which may be seen to this day.

The men of the church subordinate the message to ritual and priestly ministrations. Their chief fear is schism, division within the visible body of the church. They are able to tolerate any amount of false teaching so long as it does not invalidate the essential unity of the ecclesiastical organism. Their supreme ministry is exercised through priests, who do their work before the altar, with their backs to the people; and they have had an immense religious influence upon the world.

The men of the message, on the contrary, have developed in a different way. They influence the world religiously by giving to it the gospel message. They function not through priests, but preachers and ministers facing the congregations with an open Bible in their hands. They derive their message and their reason for existence not from the deliverances of ecclesiastical councils, nor from the accretions of theological tradition, but from the Word of God; hence their chief fear has not been schism, but heresy, that is, false teaching. The divisions in the visible church do not concern them so long as these divisions are the results of honest conviction. In other words, the existence of denominations is not disturbing, nor felt

to endanger the essential oneness of the church, simply because they derive that oneness from common interests in a common Saviour and Lord. They cannot have fellowship with those who do not believe in these essential interests, but where there is oneness of faith and common acceptance of Christ as Lord and Saviour, there they find their brethren, even though they minister these beliefs under different rubrics, or varieties of ecclesiastical government.

The cause of the reformation which gave rise to the Protestant church was a simple reaffirmation of the truth that the message antedated and created the church. There was a gospel before there was an organization; hence the original form of Christianity, the New Testament form of it, was that of a message going to a lost world. The apostles and their immediate successors were preachers, not priests. Oneness in Jesus Christ as Lord and Saviour, the high priest of our profession, the priesthood of true believers, and the unity of the task to evangelize the world by going to it with a gospel of salvation, was the genuine apostolic doctrine and fellowship.

I make no unfair claim when I say that Protestantism is the expression of this New Testament conception of Christianity. Everything that savors of ecclesiasticism, ritualism, sacerdotal ministries, gradations of clergy; everything, in fact, that subordinates the essential message, the good news of God, is alien to Protestantism, as indeed it is foreign to the New Testament, the charter of our faith and practice. The message carries with it the great truths of an open Bible, a divine Lord, an atoning Saviour, salvation by faith, a holy life by the indwelling of the Holy Spirit, and good works wrought in the name of Jesus. This is the essence of our Protestant faith. We have the best reasons for holding it, and the essential expression of it is and must always be by the preaching of the Word.

Three Inferences.

This is our historic position. What are some of the implications of it?

The first may appear to some of you a little startling. It is frequently maintained that Protestantism is essentially democratic. If by this we mean that Protestantism created and sustains democratic forms of government, that it recognized and sanctioned individual rights, and was ever on the side of religious and civil liberty, it is saying nothing but a truism. But if by democratic we mean that it requires little intellectual and conscientious effort to be a Protestant, then something more needs to be said. For Protestantism was born in an intellectual and conscientious awakening, when men were set thinking deeply and earnestly about the way of salvation, the meaning of the church and religious doctrine; and its very vitality was a union of intellectual and spiritual desire. It called men out of the moving mass, it set them apart, alone with God and with the Bible, and demanded of them that they think through to the roots the whole question of salvation. Hence Protestantism lived by its doctrines, its teachings, its convictions; and this being the case it needs frankly to be said that Protestantism is a kind of culture, and is best adapted to men who are willing to think personally and individually about their relation to God.

It is proper to say that should a time come when the entire human race should refuse any longer to think about personal salvation, then Protestantism would cease to exist. The Talmud says that there is no place in this world for an ignorant Jew. We all know that one of the deepest influences in the keeping up of the racial solidarity of the Jewish people is the profoundly moulding effect of their Talmud-Torah schools, so that Jewish boys are saturated with knowledge of their religious teachings. It is just as true to say that there is no place in this world for an ignorant Protestant. A man in a Protestant church who has not some ideas, convictions or persuasions of the truth of religion is as little related to the life of the church as the ignorant janitor to the culture of a college.

A second inference is that this production of convictions which makes up the strength of the Protestant Christian is the specific work of preaching.

Men's minds are rarely awakened by the reading of books; minds respond in most cases to the living voice. Wisdom must cry from the street corner before she can speak to us from the printed page. It was Luther's clarion voice that set the German

peasants to reading his Bible in the vulgar tongue. History is entirely on the side of what I am saying. Why was it that Pharisaism survived the fall of Jerusalem, and Sadduceeism did not? It was because one was a man of the Temple, the other of the synagogue; one had legs and could walk, the other had no legs, but was static, like an egg, waiting for a Roman to crack him. When Jerusalem was destroyed and the Jew sent about his wanderings, one of the apocalyptic writers wrote, "We now have nothing left but God's holy law," and yet from that came the Talmud and orthodox Judaism unto this day.

A third inference is this, that granted an age of restless and keen intellect, where men are set in search of guiding principles, and where the mind is hungering for intellectual and spiritual nurture, there you will find an age passionately susceptible to preaching; and if we may say this about our age, then it stands to reason that Protestantism essentially is the phase of religion most likely to effectively influence the thought currents of our time, and to develop leaders and pathfinders for this new and inchoate society which is now so clamorous for competent guidance in the region of the unseen, the permanent and the spiritually satisfying.

Three inferences: Protestantism is essentially the religion of self-selected convictions; such convictions chiefly formed by preaching, by the living voice,—conviction begets conviction; in an intellectually restless age, conscious of its need for spiritual guidance, the leadership belongs to the church that meets the demands for conviction in a large and liberal way; hence the Protestant religion is best adapted to meet the requirements of the intellectually eager elements of modern society.

Two Dangers.

I wish now to sum up by saying that a definite unashamed return on the part of the Protestant church to this New Testament business of preaching the gospel is the best protection from the two most formidable dangers at present facing us. These dangers are the indifference of the thoughtful people to the church, and the confused and impatient conceptions of the function of the church in society.

1. Our first task is to recapture the intelligence of the age, and bring it back to Christ and the church.

It is a well recognized fact that people do not today bring their minds to church, and that many of them take the position that the church has nothing to say to them about the tremendous practical needs of the present hour. Men are so obsessed by the demands of the visible present that they cease to believe in the imminency of the eternal world. They say they do not hear the note of eternity in the church, hence they do not go there.

There is much to be said for this feeling. When conviction leaves the pulpit intelligence goes out of the pew. I do not say that conviction has gone out of our pulpits, but I do say that frequently it would appear as if the courage of our convictions had departed from us. And this is not because we are less courageous than men of other times, but I trace it mostly to our failure to keep our convictions in good working order; our thinking is too partial, too hurried, and there is a want of deep moral passion about our advocacy of Christ that somehow makes the man in the pew feel that what we are speaking of is not very important anyway. He misses the note of realism in the church which he finds, frequently to his hurt, in the rough and tumble of the week life.

Now I say that we must return to our Bibles, we must faithfully cultivate the homiletic art, we must deepen and enlarge our spiritual experience, and we must recover for ourselves the old great note of prophetic authority.

2. The confusion of the public is obvious to us from the growing criticism of what it is pleased to call our ineffectiveness in society.

Secularists are demanding that the churches be turned over to the state for the use of the people,—let them become community centers; let them be used for public meetings, and open discussions, and the like. These interests are important in their place, of course, but when they seek to take the place of the gospel they are little better than besetting demons; and what we need is to get Christ so supremely set forth in our preaching as to include these outside interests, while at the same

time consecrating them to higher uses, so that men, hungry for God and more or less conscious of their needs, will see that the church is independent of society, and asking nothing of it but the right to do its work well, because it is living from a holy centre, in the Lord Jesus Christ.

There is one point of contact with the thoughtful mind today of great practical significance: the proverb, "Where there is no vision, the people perish." Its meaning is, where people are without moral and spiritual traditions, or where they are casting them off, so that the lower nature gets the upper hand, there is evidence of a lack of vision of God. As Hosea said: "The people perish for lack of knowledge." What the people were doing was to cast off all restraints; and the blame was laid, not on the people, but on the leaders. A pointed thought!

The widespread evidence in society of this breakdown of moral and spiritual tradition, the character of modern business, the hectic character of amusements, the dominance of sex interest in pleasures, the breakdown of the home life, the crass unregulated selfishness and individualism, the impressionism that calls evil good and good evil, all this indicates the long downward tendency of the age, the riotous triumph of the animal over the spirit of man.

The Preacher's Opportunity.

It is useless to expect society to heal its own hurt by any means it possesses. Its laws but reflect its desires, and where those laws are in advance too far of its powers and intentions they become mere invitations to lawlessness.

It is useless to look for aid from the so-called influence of popular education as represented by journalism and magazines, or even of polite human intercourse, for these are but the echoes of the crowd passions and desire.

It is worse than useless to look for help from the sterile influences of secular culture. The utter failure of our modern colleges to furnish strong, fertile leaders of society is one of our worst blemishes.

It is useless, in fact it is vain, to indulge in philippics from the pulpit, and utterly supine protests.

Sage Chapel, Northfield.

What is needed is to recognize that this strong tendency downward is the evidence of a force. It is the downward force of a fallen race, without hope save in the mercy of God.

The whole matter comes back to the leadership of the church. The people are perishing for lack of knowledge, knowledge of God and his Christ. This downward force must and can be met with another and greater force, the power of a holy and sacrificial love. This power must appear first in the flaming conviction life of the preacher; in a courage that will never yield to clamor, nor faint from long continued neglect. A gospel that transformed Corinthians into saints of God; that turned the currents of the Middle Ages from corruption into new life and spiritual vigor, brought forth our modern free institutions, and established our religious traditions, can again transform the life of peoples into communities of worshipers, children of light and of the resurrection.

We preachers must take the lead in this. The difficulties are immense, therefore they are inspiring. The resources are adequate, therefore rejoice! And remember this, that while God is back of us and our message, our fitness to function in this generation will turn upon our reasonable belief in the prime importance of preaching the gospel. It is not so important just now that great bodies of people believe this; the real question is, Do we believe it, and are we willing to sustain ourselves in such passionate purpose until the world stops in its mad rush to hear and understand that there is a God above, and here, in this yeasty fermenting mass of spiritual beings, a Lord Jesus Christ mighty to save!

Saving men and serving men have always been inseparable.—R. E. Speer.

THE HOLY SPIRIT GIVEN TO THE GENTILES.*

Rev. F. B. Meyer, D. D.

Before I draw lessons from the incident that you have heard read to you (Acts 10) I want to tell it to you once more, because familiarity sometimes begets a loss of its vividness and grip.

The story is going to be told you by one of the six elders that accompanied Peter thirty miles north from Joppa on that memorable day. When he has told you the story, then I want to use it.

This elder says:

One hot afternoon I was sitting quietly in my home in Joppa, resting, when I heard steps in the street and a knock at the door, going to which I discovered that an old friend of mine, Peter the apostle, was standing there. He had been my friend for seven years at least, since he was the means of my conversion on the day of Pentecost, at the great descent of the Spirit.

I opened the door and asked him to come in. He said he could not stay because he had five other men to accost that afternoon, but he wanted me to promise to meet him at dawn at the north gate of Joppa, prepared for thirty miles' walk due north to Cæsarea. He said he was deeply impressed with the necessity of preaching the gospel in the house of the colonel in command of the regiment at Cæsarea, and that he wanted me to go with the others to witness the result.

I protested. I said that I had never entered a Gentile house, and that I hoped he would not press it. But he addressed me in the terms of friendship and said:

"I positively must demand of you that you fulfil my very earnest request."

I therefore promised that I would be there on the morrow, and spent the rest of the afternoon and evening in prayer on what seemed to me to be a very hazardous step.

On the morning of the next day, when I reached the city gate I found five other of my fellow elders waiting for us. After we had stood together talking for a little, who should come up but Peter himself, accompanied by three Romans, one of whom was clearly a Roman soldier.

After salutations we started. I never shall forget that morning. The sea lay like glass, mirroring the sun. On our right were the foothills of Judea, covered with vines and cornfields and patches of pasture land. The birds were high in air, and all creation seemed to be singing one great psalm of hope and love.

We traveled along the north road, meeting several caravans of camels which were going to and fro between Damascus and Joppa with spices, but as yet the land was hardly astir.

Peter said: "You would like to know exactly why it is that I have got you men to come on this errand. I thank you for your courtesy in coming. The fact is, I have been greatly exercised in my mind, remembering the word of our Lord that the gospel was to be preached in Jerusalem, Judea and Samaria, and unto the uttermost parts of the earth. Seven years have passed, and so far as I know not a single pure Gentile has been received into the church. I have been deeply exercised, and the more so because a man, Saul of Tarsus, has been staying with me for a fortnight. He was formerly a great persecutor. He has been in Arabia for the last two or three years, in touch with the Spirit of God; and he left me in a great hurry because he felt that God Almighty wanted him to be the organ through whom the Gentiles were to be reached. I felt that was absurd, that a man so recently converted should take the matter into his hands, and I, who had received the commission from our Lord, had so far frustrated it by my disobedience.

"You may know that I have been staying at a tanner's house," he added. "That has indicated my change of position, for no strict Jew would ever stay in a tanner's house. But I have gone there because I wanted to break caste."

"Well," I said to him, "that is why I haven't seen you. My wife and I felt we could not possibly go to find you there."

He said: "I have been dealing quietly

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with God Almighty in that place. I have been looking on that great ocean yonder, and thinking how it touched Greece and Rome and all the north coast of Africa, and how not one of those lands has as yet heard the name of Christ. And I took to praying about it, and while I was praying I had a marvelous vision that seemed to indicate that God Almighty had broken down the old distinctions of our fathers between Jew and Gentile, clean and unclean. And simultaneously—now mark this!—I heard my name being called from below the housetop where I was, and looking over I saw these three men standing there knocking and asking for me. I went down to them. They told me they had come from the colonel of the regiment in command at Cæsarea. Putting all things together I came to the conclusion that the hour had come, that as I had opened with the key the door to the Jew I was now to open that same door to the Gentile."

So we talked, and ten miles of the journey passed quite pleasantly. At noon we pulled up at a caravansary, and took our meal and rested, and in the evening, when the cool of the day was on us, we started again.

This time we got Peter talking about his personal knowledge of the Lord. There are many accounts of the ministry of our Lord passing to and fro, but we at Joppa had not heard the talk they have at Jerusalem, and therefore we got Peter talking. Well, it was wonderful to hear him! He spoke specially about the last week, and he told us that he nearly missed having his feet washed in the upper room. Then there came a choke in his voice, and he told us about sleeping in Gethsemane, and then running away; and he nearly broke down as he told us about the denial. I had heard something about it before, but it was new to hear it from his lips. Then he got very bright, and talked about the forty days, and the many things the Master had said, which he said were quite private, for the guidance of those of us who had to lead the church. Then he came back to his favorite theme and said he felt the time had come when the Master was demanding the fulfilment of his last command.

We had covered ten miles more of our journey, and slept the night, and in the morning with the birds we were on our way again, trekking north. We had ten miles more to cover.

This time we got the three men to talk to us,—they could talk Aramaic, which we and they could understand. We asked about their master, the colonel. They said he was a very noble aristocrat, that he came from one of the highest families in Rome, the Cornelian gens. He had been born with a religious bent. He had gone around to all the pagan temples, and had studied their philosophies, so far as they had a philosophy, and had gone across to Athens and Corinth to study at the universities there. Those universities had given him a great conception of immortality. The influence and teaching of Plato had greatly exercised him, and led him to seek purity and immortality. His views about the Almighty were extremely hazy. Then he had been appointed commander of the regiment in Cæsarea, and had put himself in touch with a number of the rabbis there. They had given him a copy of the books of Moses, the Psalms and the Prophets, in the Septuagint Greek, which of course as a scholar he was easily able to read. Through that he had been brought to a knowledge of the Almighty; so much so that he had gathered a number of his servants and of the regiment, his brother officers and their wives, and they had been meeting in his house for a long time to study the Hebrew system, and all of them had come to realize the unity of Jehovah. The man who was most intimate with him, his old soldier, said that often he had come into his room and found him on his knees; he was quite sure that he was a most devout man, and he also gave away quite a lot of money. He was leading a pure, beautiful life, but he was not at all satisfied, because he had lately come in contact with a man Pilate and his wife, and Pilate had said he would give his right hand if he had not been fool enough at Jerusalem to yield to Jewish clamor that one Jesus be put to death. His wife corroborated it, and said she was certain that her husband had made the mistake of his life. In addition to that, the story had come to them of what had happened at Pentecost, and that had greatly exercised them too. They felt there must be something more, and

having heard that Peter was in the neighborhood they had sent for him, and an angel had endorsed their desire to see him.

Well, by this time we had reached the city. I had never been in a heathen city before, and certainly I never saw anything so magnificent. First, the palaces, and then the theaters, and then the great houses of business, and the market place, and the big, wonderful streets crowded with chariots, three horses abreast, dashing to and fro. We Hebrews had never seen the like of it.

Presently we were at the foot of the staircase of the great palace. Evidently he had got word of our coming, for the colonel himself was standing at the head of the staircase. When we reached the top, to our surprise and Peter's, he fell full length and saluted Peter as if he were a god! Peter of course was startled, and immediately lifted him up and said:

"I am a man like yourself. Please do not give me homage of that kind! I am simply a man who has come at your call."

The two went down the corridor, and we followed. They drew a curtain back, and there must have been eighty or a hundred Roman soldiers and civilians and their wives, a great crowd of people, waiting silently for us. Then Peter, upon Cornelius' invitation, began to speak.

He spoke very well. He told all he knew about the life of Christ our Lord, and his miracles, and his death, and his resurrection. He went on to talk about the way in which all who believe in him are instantly forgiven. I never heard Peter talk quite like that except on the day of Pentecost. He certainly did speak as if he saw. It wasn't like reading off a book of memory, but as though he had direct vision and contact.

Then the most extraordinary thing happened. I was watching, facing the people, and I saw a light come on their faces. I saw many of the women bathed in tears, sobbing as if their hearts would break. I saw a good many of the regimental men, strong men too, kneeling with their faces upturned. Peter stopped talking. To tell the truth, it seemed to me that a revelation was given to those people of the risen Christ, and there was no need for Peter to go on talking because they saw him about whom he was talking, and the Spirit of God did the rest.

How long that lasted I cannot tell. I only know that they were spellbound. Finally, Peter dismissed them and said, "We will meet again," and the people went quietly out.

We stayed there for several days, and it was a genuine work. It was not emotion, it was not excitement, but there was a definite apprehension of Jesus Christ. I believe those people got more in that hour of vision than we could have given them in days of argument. They saw, and they did not need for Peter to argue.

Well, they did not understand it up at Jerusalem. Peter had to go and answer for himself, and we six men went with him to stand by him. Of course after Peter had told the story, there it was. All that they could say was that evidently the Spirit who had descended on the day of Pentecost upon them had now descended in equal power upon the Gentile church.

The Gentile Pentecost.

There is the story. Do you not see that there was a moment when Peter's arguing and narrating were set aside, and the Spirit of God, so to speak, said: "Thank you! You have done your bit; I will do the rest"? That was the beginning of the Gentile church, and neither you nor I would be here tonight if that had not happened. And just as the firstfruit sheaf was a specimen of all the harvest, so God Almighty put that story of the descent of the Spirit, twice told, in the Scripture that it might give the rising note, that it might be the specimen day, that it might introduce the era of the conversion of the Gentile world. When the church of God has lived on that level she has not only swept thousands into the kingdom, but she has been the leader in moral and social reforms. The Methodist revival in our country was followed immediately by the abolition of the slave trade, the abolition of the Corn Laws, the amelioration of the lot of prisoners, the purification of society, and all those great social reforms that culminated in the life of the Earl of Shaftesbury.

Now listen! In my country some churches are resorting to whist drives and dancing and the introduction of things into

their church premises which had better be left to the promoters of amusement. They have tried to make good the absence of the Holy Spirit by the substitution of things of which Jesus Christ may well be ashamed; and when the church does that she loses her leadership of mankind. And there is no substitute for her.

Is your church clean along that line?

Now let us be quite clear and understand exactly the doctrine.

I need not stand here to argue the personality of the Holy Spirit, the third person of the Godhead. I cannot explain it any more than I can explain why the man who now faces you is a trinity in unity,—spirit, soul and body, but an individual, an undivided unit. So are you. Although I cannot understand the subsistence of the three persons in God, it is a rudiment of my faith that the Holy Spirit is the executor of the Godhead.

Nor need I explain to you that all through the history of mankind the Spirit of God has brooded over men and dealt with men as to character. But I do not think that the Holy Spirit was realized by ordinary men as a co-witness to truth and as a dynamic for service; and the great and inner thought of Pentecost was this, that the Spirit of God, who had belonged to the Alpine men like Elijah and Elisha and Isaiah and Ezekiel and the rest who stood on the crest of the mountains and faced the dawn, tipping them with gold,—that what had been their experience in the old dispensation should be the common possession of every believer in the new. "Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams; and upon the servants"—the Greek word there is the "farm laborers,"—"on the farm laborers I will pour out of my Spirit, and they shall prophesy."

Dynamic.

But note the distinction. The Holy Spirit has always been striving in man for character, but Pentecost meant the enduement of the Spirit as dynamic. A man may have the Holy Spirit in him working for salvation and redemption, but he may lack the Spirit of God coöperating with him in his service. And I trow that there may be hundreds of people here today, godly people, devout people, people who abound in good works, who are munificent in their generosity, who yet have no power of winning men for God or witnessing for Christ. Even your children have got beyond your reach, and your servants. There are ministers here perhaps who are excellent in their orthodoxy, and yet they have never realized that on the day of Pentecost Jesus Christ received for his church the same power that he himself waited thirty years to get, I speak of his humanity. Why didn't he start preaching some ten or fifteen years before he did? Because he had not been endued with the promise of the Father. It was only when he obeyed absolutely that he saw the heavens open; and as I understand it, the opening of the heavens means the unfolding to men of those resources of power that are hidden from ordinary sight.

Let me explain that. To Edison working in his laboratory the heavens have been opened. To Marconi working on wireless telegraphy the heavens have been opened. So with Stephenson when he discovered the power of steam. And I believe that still there are recondite forces, and the more pure and spiritual mankind becomes, the more will be open to it those heavens of spiritual dynamic which when the church obtains she is irresistible.

Peter said: "We are witnesses of these things, and so is also the Holy Ghost." The minister when he stands in the pulpit is like the men who worked with the old saws we used to have in our country before modern appliances came in, where the man at the top of the pit would be in concert with the man at the foot of the pit. You couldn't see his colleague, you could only see him, but by the rhythm of the movement of his arm you were conscious of the man you could not see. Preaching is like that. A preacher is not a man standing as a lonely apologist, as Luther stood before his judges, but a preacher is a man who has got one end of the saw of truth, and the Holy Spirit has the other, and the two work in rhythm. That makes a sermon different from an essay. If your sermon is only an essay, after a while people will say, "I may as well stop at home

and read my Sunday newspaper." But if a sermon is the correlation of the spirit of man with the Spirit of God, and as the preacher speaks the Spirit speaks, and as he bears witness the Spirit bears witness, as with Peter, the Holy Spirit reveals the living Christ.

I was staying in Lancashire some time ago. The mayor of the place—I was his guest,—told me about his great-grandfather. The family went back to the days of Stephenson, before the introduction of steam to drive the looms. He said his old grandfather would have nothing of the new invention; the hand loom had done for him all right, and why shouldn't it continue to do for him all right? He wasn't going to have these new-fangled notions of using steam. The old man brought the business to bankruptcy. Then the father came in, and the sons followed, and they put in modern machinery, and took advantage of those invisible forces.

I saw two men the other day, and one was swearing. I said:

"My good man, you ought no more to swear in your factory than I swear in the pulpit. Why don't I swear in the pulpit?"

"Why, God Almighty is in the church," he said.

"But," I said, "when you tackle your machine and you have the throb and pulse of your engine, you have as truly the power of God working as I as a minister have the power of God working in my sermon."

Every man who enters a factory ought to take his hat off and worship because of the power of God which is coöperating with him to make money.

Those of you who visit London might very well walk down from Holborn to Fleet Street by a little street which is known as Fetter Lane. When you are halfway down Fetter Lane, on your left hand you will see a very simple doorway, and over it the words, "Moravian Chapel." Whenever I go down that street I stop there for a moment and lift my hat. I feel as I felt by Moody's grave this morning.

What happened there? Well, Wesley, as you know, came to America, to Savannah, but he did not accomplish anything very great, for he had not yet reached the dynamic of which I am talking. He was an ordinary man. He came back to London, and in London he met a very remarkable man, Peter Böhler. Peter Böhler was connected with Count Zinzendorf. Under his influence Wesley went to Westphalia, and spent some months with Zinzendorf, who founded the Moravian church. The Moravians are the disciples of John Huss, as you know, and they lived in the power of the Holy Spirit of which I am now talking. Wesley learned all he knew from those godly people.

When he came back again to Aldersgate Street he met forty or fifty people and asked them to meet him again at five o'clock that afternoon in the Fetter Lane chapel; and they did. Wesley, his brother, Whitefield, and a number more whose names are written in the book of life were there. They remained for some time quiet, searching their hearts. Then they waited on God, and in the fellowship of that hour they became conscious of the movement of the Spirit of God. They fell on their faces, I think Wesley says in his journal, and lay there, overcome with gratitude, and then they rose and sang the Te Deum.

The next day Whitefield took the coach down to Bristol, and began preaching there in the power of the Holy Ghost. After about a month Wesley followed, and for forty years they went up and down our country in the face of every sort of resistance. If you read Wesley's sermons you will find them interesting, but neither the sermons of Whitefield nor Wesley have any traits of supreme genius. But they had the dynamic, they had the power of the Holy Spirit.

I am absolutely certain that there is not a man or woman in this audience tonight, not a young girl, not a young fellow, not one of you engaged in business going forth to serve your great people on some high level, there is not one of you but that if you quietly fulfil certain conditions—I do not say you will have the emotion of the Holy Spirit, I do not seek it; but you will go down to your church, to your school, to commercial life or professional life, and calmly and quietly there will be opened to you a dynamic, the presence and fellowship and federation of the Holy Spirit.

(To be continued.)

WHAT MAKES A GOSPEL SONG LIVE?

Homer Hammontree.

Most of us love to sing. If we can't sing ourselves we love to hear others sing. When a man passes out of darkness into the marvelous light and finds Jesus Christ as his personal Saviour he has a new song in his heart, and right away he feels like singing. I think this is why we love to sing gospel songs so well.

For the past ten years it has been my privilege to be a gospel singer and leader, and I thank God he ever counted me worthy to put me in the work!

Last August, when I was at Northfield to lead the music at the General Conference, a man asked me this question:

"What is there about a gospel song that makes it live on and on while other gospel songs only last a little while, and we never hear them again?"

Because a song does not live indefinitely is no indication that the song has no merit in it. Many songs are popular for a while, and bring blessing to our hearts as we sing them, but we soon tire of singing them, and they are forgotten. They serve their day, as it were, then pass. Take, for example, the "Glory Song." Charles M. Alexander, whom we all loved so much, sang this song around the world, and thousands of lives were blest by it, and yet we scarcely ever hear it sung any more. In our evangelistic work we pick up a song and use it for a season or two, then tire of it and drop it. Other songs we sing year after year, songs that have been handed down, many of them, from generation to generation, and we love them more and more. Can you imagine our tiring of "Jesus, Saviour, Pilot Me," or of "Jesus, Lover of My Soul"? Wherein then is the difference? What makes a song live?

There are scores of songs being written from year to year. Many of them have good words but poor tunes or poor harmony, and they are never sung. Others have beautiful tunes, well harmonized, but the words are not singable.

Poems which are to be used in gospel songs should first of all have biblical truth expressed in them. It is the Word that lives, whether in song or sermon. Many of our best songs that have lived and been a blessing have had the Scripture either paraphrased or verbatim. For example, what a blessing we had at the Northfield Conference this year singing that song of Mr. McGranahan's:

> But I know whom I have believèd,
> And am persuaded that he is able
> To keep that which I've committed
> Unto him against that day!

Not only must the poems have the gospel, but the thought ought to be right on the surface. Few people stop to think of the meaning of a song when they are singing, and the truth should be so plain that they get it by just going over it. Not long since a lady sent me a number of poems and asked me to set some of them to music. They were beautiful poems as such, but to set them to music would have taken an oratorio writer! They were too deep and heavy. Most of the songs that live have easy words full of truth.

I think this is why Fanny J. Crosby's poems have been so popular in gospel song.

They almost sing themselves without any music. Probably no writer of recent years has written so many blessed songs as this noble woman of God. She also had a gift of setting words to music. The story is told that one day Mr. Doane came to her home, sat down at the organ, and played a new tune he had just written. She listened and said:

"Why, Mr. Doane, that sounds like 'Safe in the Arms of Jesus.'"

She went to her room, and in a little while came out and handed him the beautiful poem beginning:

> Safe in the arms of Jesus,
> Safe on his gentle breast.

As a rule simple four-line poems, with or without a chorus, full of the gospel, are the poems that live.

As to the tune, it should fit the words. The tune of a gospel song is simply the channel through which the message is carried to the heart. It should flow easily and without too wide a range. Few voices have a wide range. Not too high or too low if you would have the tune sung by everybody! Almost all our songs that have lived on and on are very simple tunes and easily sung. A smooth, easy flowing melody which fits the words goes a long way toward making a song live.

So many writers who are capable of writing beautiful gospel music are not willing to bring their tunes and harmony down to where the common people can sing them. Not a great while ago I was calling on a musician friend of mine. He handed me a bunch of gospel songs in manuscript form, and asked me to look them over. After playing them on the piano I said:

"Charles, they are beautiful songs, but one would have to have a musical education to sing them."

His answer was that he was not going to lower his standards to the level of a simple song writer.

"Then," I said, "you will never have your songs sung."

And so far as I know I was right.

After all, we sing gospel songs to express our praise and adoration to our Lord. When we are happy in him how we love to sing! When we are sad how a song will cheer our hearts! Thank God for gospel songs! May the Holy Spirit ever keep our hearts in tune so that we can sing

> Come, thou Fount of every blessing,
> Tune MY heart to sing thy grace!
> Streams of mercy never ceasing
> Call for songs of loudest praise!

THE SECOND ADVENT.*

Rev. Charles Inglis.

There are three sections of the Word of God which especially refer to our Lord's coming. One is the book of Daniel, the second is the Pauline epistles, the third is the book of Revelation. When his coming is referred to in Daniel it is always in its political aspect; when referred to in the Pauline epistles it is in its moral aspect; when spoken of in the book of Revelation it is in its ecclesiastical aspect.

You will see the importance of this truth when I remind you that the coming of the Lord Jesus is referred to in the New Testament alone three hundred and eighty times, so that it is spoken of more than any other truth in New Testament Scripture.

I am sometimes asked the question, "Did the Old Testament saints know anything about his second coming?"

Well, there was Enoch. He believed it, for in the epistle of Jude we read, "Behold, the Lord cometh with ten thousands of his saints!"

Abraham contemplated it, for he "looked for a city whose builder and maker is God."

Job was certain about it, for he says in the thirty-third chapter of his book, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

There are some of the Lord's people who, when we speak to them of the coming again of the Lord Jesus, are under the impression that this means he comes to us in death. But may I point out to you this distinction,

* Delivered at the Northfield General Conference, August 1921.

that death in the Word of God does not mean his coming? Observe the striking contrasts between the two. Death is the penalty of sin, the coming of the Lord Jesus will be emancipation from sin. Death is painful, the coming of the Lord Jesus will be glorious. Death is looking down and weeping, but the coming of the Lord will be looking up and rejoicing. Death means separation, the coming of the Lord Jesus will be a grand reunion. Death is our greatest enemy, the Coming One from heaven is our best friend.

A Fourfold Consideration.

Let us look at this subject in a fourfold way: firstly, the certainty of his coming; secondly, the manner of his coming; thirdly, what will transpire at his coming; and lastly, how we should live in view of his coming.

There is nothing so certain in Scripture as the fact that some day Jesus is coming again. You ask, "When?" I know not when, but it is far more certain that he will come than that the sun will rise tomorrow. In John 14 he said, "I WILL COME AGAIN."

When I was in Sydney, Australia, going home after our afternoon meeting one Sunday we met quite a number of people coming from the Cathedral service, and I remarked to someone how disappointed they looked. He said:

"Don't you know why?"

I did not.

"Why," he remarked, "one of the young English princes has put in at Sydney harbor, and it was hoped that he would be at the Cathedral service this afternoon. He failed to put in an appearance, and the people present were disappointed."

Not so with our king! He is coming! Every beating of the heart, every throbbing of the pulse, every ticking of the clock but brings the moment nearer when he will come again.

Notice the manner of his coming. It will be personal. You find it in the fourteenth chapter of Zechariah, fourth verse: "His feet shall stand in that day upon the Mount of Olives"; and again in the first chapter of Acts: "He shall so come in like manner as ye have seen him go."

What will transpire at his coming?

Now I have no intention of giving the events to you in their order, for we must never be dogmatic where Scripture is silent. But there will be resurrection when he comes. You will have no resurrection until then. When the archangel's trumpet shall sound every one of God's saints, whether sleeping or living, shall rise and meet their coming Lord. Dr. Gordon once said he could quite conceive that when the archangel's trumpet shall sound old Abraham would turn over in his tomb, and say:

"Sarah, it is time we got up!"

I am sometimes asked if all God's people will rise at the first resurrection. I know there are many who teach that they will not, but in the fifteenth chapter of First Corinthians we find a Scripture that absolutely settles the point for me: "And they that are Christ's at his coming." The question then is, Do they belong to him?

I think I hear someone say that it is those who are looking for him, who will rise in the first resurrection. Yes, and I would remind you that in the Revised Version it is "Those that wait for him," and all God's people are waiting for him. If I belong to him and am one of his people, I shall rise at the resurrection shout to meet my coming Lord.

There will also be translation when he comes. See 1 Thessalonians 4, "Caught up to meet him in the air."

A friend of mine has large steel works in Pennsylvania. We were going over these works one day, and I saw immense heaps of scrap iron and steel. I drew his attention to them, and he said:

"When the men had to place that material in cars years ago they got their arms torn and their hands bleeding, but we have gotten over that difficulty now. Do you see this traveling crane with that long arm? That is a magnetic crane. Just see what that will do!"

The traveling crane was brought to a scrap heap, and a large quantity of the steel and shavings was attracted by the magnet and placed in the car.

Again said he: "Let me show you something else." He pointed to the ground, and said: "Apparently there is no steel there, you cannot see it, but there is a lot of filings among the dirt." And when he brought down the magnetic crane to within about

a foot of the ground all the steel filings were attracted to the magnet.

I said: "Suppose there should have been some beautifully colored glass beads there?"

"It would not have attracted them. It will only take the steel filings, and leaves all else behind."

When Jesus comes and glory dawns, the Blessed Magnet will attract everyone of his people to himself.

Again, there will be transformation when he comes (Philippians 3.20, 21), "Who shall change these vile bodies."

That is an unfortunate translation. Nothing God ever made was vile. The more correct reading is, "Who shall change these bodies of humiliation,"—bodies that have been humiliated by sin,—"and shall fashion them like unto his glorious body." What a marvelous body that will be, a body that has no traces of sin upon it! When we get those new bodies the furrows will be absent, the gray hairs will have disappeared, we shall have a body that shall never be susceptible to aches, to pains, or to weaknesses.

But again, not only resurrection and translation and transformation, but there will be coronation. "Behold I come quickly, and my reward is with me, to give to every man according to his work."

I have an ever-increasing conviction that my position up there will be determined by the kind of life I am living down here. We are not all going to have the same rewards. If so, then there are Scriptures that absolutely have no meaning.

A young lady in our country who lived in the higher circles of society was saved. She wondered what she could do for her Lord and Master. She had no one to consult, so she bought some gospel books, and stood in the square where her father's house was, and gave them out to people as they passed by. A skeptic appeared one day, and in a sarcastic manner said:

"How much does your father give you for handing out those tracts? I suppose he gives you about half-a-crown a day."

To this she sweetly replied: "My Father is not so mean as to give me half a crown. He is going to give me a whole one, a crown that shall never fade away!"

We sometimes sing, "The Crowning Day Is Coming." That is true, but remember that coronation in Scripture is associated with overcoming.

I should like to remind you of Psalm 17: "I shall be satisfied when I awake with thy likeness." You will never have full satisfaction until the king comes,—it is a sheer impossibility. You may have delightful meetings in your churches, you may be conscious of the Master's presence as your minister preaches to you Sunday by Sunday, but you will never have full satisfaction until you are like him and with him for ever.

Observe next that there will be manifestation when he comes. The Word of God says, in the third chapter of the first Epistle of John, we are going to be "manifested with him in glory." That is when he comes to reign. Please note the distinction between his coming and his appearing. When it speaks of his coming it is FOR his saints; when it speaks of his appearing it is coming WITH his saints. You and I will be manifested with him when he comes to set up his kingdom.

Kings and princes have been at the bottom of the world's troubles, and this world will never be right until we have a universal king, and that king the Lord Jesus.

Blessings of the Millennium.

Someone may be saying: "You are referring to the millennium."

I do not care much about the use of that word. You know it comes from the Latin, meaning a thousand years. I prefer not merely to think of the time he is going to reign, but also of what will transpire when his kingdom will be set up. Has the Scripture left us in the dark about this? Not at all. It tells us of blessings we shall enjoy when his reign begins.

Idolatry will cease (Isaiah 2.18). All flesh shall worship him. The fertility of the earth will be increased (Amos 9.13), "The sower shall overtake the reaper." Think of it! The produce from this old earth will be so great that the sower will be on the very heels of the reaper. You will never be anxious in those days about the shortage of food. The brute creation will be changed (Isaiah 11), "The lion shall lie down with the lamb." Scripture means what it says.

Again, human life will be prolonged (Isaiah 65). Fancy, a child will be a hundred years old and still be considered a child! It reminds one of the Ninety-first Psalm, which says, "With long life will I satisfy him, and show him my salvation." Ignorance will have vanished (Isaiah 11), "There will be no need to say, Know the Lord, for all shall know him, from the least to the greatest." Wrongs will be redressed (Psalm 72). Is it not a difficult thing to get wrongs redressed in these days? Conversions will be witnessed. Zechariah declares: "A nation shall be born in a day." Righteous government shall dominate (Isaiah 32. 1), "A king shall reign in righteousness." Jerusalem will be the metropolis of the world (Jeremiah 3. 17). It is that now geographically. And perfect security will be enjoyed by all (Isaiah 14). All of these things will be true when the king comes.

How are we to hasten his coming?

Can we do it by the preaching of the gospel? No; only in point of time are we nearer the millennium than we were eighteen hundred years ago.

"Then why do you preach the gospel?" asks someone.

To gather out people for his name. If I thought the millennium was going to be ushered in through the preaching of the gospel I would be the most disappointed man on earth. Think of the condition of this world today! We have more devoted missionaries in the foreign field than we ever had, we have more Bibles than we ever before possessed, we have more evangelistic effort than has ever been known, and yet we have more heathen in the world than we ever had. We cannot overtake them. It seems to me as I read my Bible that this glorious time will be ushered in through the most terrible judgments, and then the king will take his throne, and he will reign from the river to the ends of the earth.

How should we live in view of his coming?

There ought to be unwavering obedience. Whatever he saith unto you, do it! There ought to be unflinching courage, a courage to preach and practise truth. And let there be unreserved consecration.

It is said that Mendelssohn used to wander through the villages of England, visiting the Episcopal churches. One day he entered an ancient church where the old organist was strumming the organ, doing his best. Mendelssohn went up to him, and said:

"Would you let me play on the organ?"

The old organist said in a gruff manner: "We do not allow people who do not know how to play."

"But I wish you would let me play," said Mendelssohn.

"Well, it is against the rules of the church, but you may sit down and try it."

Mendelssohn sat down, and his fingers began to sweep over the keyboard. The old man stood, and looked. He had never heard the organ talk like that before, and as Mendelssohn continued to play the old man seemed transfixed. He put his hand on the player's shoulder as he got through, and said:

"Who are you?"

"I am Mendelssohn," was the reply.

"Mendelssohn!" said the old organist, "and to think that I refused permission to Mendelssohn to play on this organ!"

Friend, let Jesus have the keyboard of your life! If he has it, oh, the music he will bring out of it! And how we shall glorify him in these lives of ours!

Jesus is coming his saints to release,
Coming to give to this warring world peace;
Sinning and sighing and sorrow will cease;
Jesus is coming again!

Dr. G. Campbell Morgan's engagements for the fall are announced as follows:
Detroit, Mich., October 2-7.
Charleston, W. Va., October 9-21.
Richmond, Va., October 23 to November 4.
Wilson, N. Car., November 6-11.
Raleigh, N. Car., November 13-18.
Petersburg, Va., November 20 to December 2.
Huntington, W. Va., December 4-16.

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THAT THE MINISTRY BE NOT BLAMED.*

LECTURE I. Condensed.

Rev. John A. Hutton, D. D.

There is one qualification to which I can lay claim: it is that I am not what is called "a born preacher." That is an advantage for one who is assuming this present task. A man who does anything really well naturally, whether it be preaching or playing golf, is perhaps the last man to be consulted on the difficulties which they feel who are struggling with the art. Such a man has had no experience of our heartbreaking failures. With the best will in the world he is likely to lack sympathy and insight. And so it happens that those whom we call "born preachers" are rarely great preachers, or even good preachers. They are apt to break down early, having presumed upon their gift.

From the day when I accepted this engagement the business has been in my mind persistently. I began by reading the books in my own library—about a dozen of them,—on preaching, each one so admirable that there seemed no reason why I should not choose one at hazard, bring it under my arm, and read passages out of it to you: the only personal contribution necessary being an exclamation of approval now and then. Not content with books which I had read for my own edification, I procured more recent ones, all of them equally admirable, until I perceived that if I were to say anything of my own at all I should have rigorously to avoid reading further.

As I never read any book without taking notes,—and that, by the way, is my first exhortation,—by the time I had worked through these volumes I had amassed a pile of observations, quotations from the books, criticisms and reflections of my own, and so forth. At the same time—and this is my second exhortation,—I am always making notes in any case, notes of the behavior of my own mind. For there is a moment, well known to any one who is aware of himself, when a matter on which one has brooded for a time suddenly stands out in a new light, when a knot becomes unraveled, and after some pressure there is the relief of a solution. I always pin myself down on paper at such points. Perhaps it is those points alone that light us through this world. And so, parallel with the volume of notes from books, with one's own approvals and disapprovals, there had grown up another more intimate and personal *dossier,* representing my subconscious mind on the whole matter of a preacher's calling and opportunity and equipment and so forth, as that subconscious mind leaps in moments to visibility and expression. Whereupon I have done what I do in my own practical work, and what I should recommend you to do: I have set aside entirely that mass of remoter preparation, and have placed before me what represents my own prejudice and experience,—the thing, in fact, which I myself have to say.

After hesitating for a time over a more formal and ponderous way of dealing with the subject, I have given my own mind great ease and happiness by deciding to call this, which I am launching out upon, not a set of lectures on preaching, but simply some talks to preachers on one field and aspect of their life's work. I have no "tips" for preaching. If I had I should think it my first duty to forget them. In secular matters we hold a man to be in a perilous condition who is living by his wits, but when a preacher begins to live by his wits it is all over with him, and the sooner the better. But there is technique and technique. There is a laborious and most demanding technique which a lover of his work will always be ready to hear about and to practise. This technique is moral to the very core. It is a travail of the soul, a lonely fidelity to an ideal, which gives to the artist in any medium of expression his truth and authenticity.

I remember spending some hours in Venice over volume after volume of pencil drawings and sketches, the work of Leonardo da Vinci. It made one ashamed. And after shame had done its good work,—for the Stoics were not far wrong who de-

* Delivered at the Northfield General Conference, August 1921.

clared that shame is the basis of all the virtues; we might say that shame is the occasion of all the graces,—after shame had done its good work it was an immense encouragement to turn over page after page of that faithful and obscure preparation by a man of genius for his world-task. We are familiar all of us with Da Vinci's "Last Supper," and with the face of our Lord in the center. We know the story of how all the other faces were painted in that fresco, and the place left vacant for the countenance of the Son of God. We know that Da Vinci delayed and delayed until the authentic fire should burn. What we do not know, what I for my own part did not know until that day in Venice when I handled those records of his unsuspected toil, was that probably for years Da Vinci had labored at that face, obedient to the heavenly vision of his own ceaseless dissatisfaction, until, having with infinite patience laid the wood upon the altar and prepared the sacrifice, God one day sent the flame.

Tediousness.

Preaching should not be tedious. For time is an illusion. According to Bergson there is no such thing as time; there is only duration, that is, the sense of time. When we have a painful sense of time we call it tedium.

If tedium can be charged against a man it is a fair charge. This irritating sense, however, of the slow passing of time which a man may be aware of as he listens to a sermon may proceed with equal likelihood from some defect in the hearer. It takes two to make a bargain, and one as well as the other may fail. And so perhaps opportunity should be taken from time to time to remind a congregation that they have a good deal to do with the length of sermons, that it is their interest or want of interest that makes a sermon short or long.

Were I addressing a congregation on the contribution which was due from them to the interestingness and desirableness of the sermon I should urge that point. I should tell them what is most true, that even for their own comfort the best way to get through a sermon undoubtedly is to listen to it. If you only listen now and then to what a man is saying, it does not matter what he is saying, it will sound tedious. If you allow your mind to wander you will put the preacher to a great disadvantage. Sitting there in your pew—and when one comes to think of it the convention even of sitting while something is being said the only object of which is to urge men to moral action, works against the efficacy of preaching,—sitting there in your pew you may, all unbeknown to any other, go away on your holidays. You may spend a week or a fortnight at the coast or in the country; whereupon some change in the preacher's voice, or some sudden silence, may recall you to your bodily circumstances. You find the preacher still speaking, and the whole thing seems unduly prolonged, because of course it includes that fortnight of yours at the coast or country. But the real exposition of that situation is not that the preacher has been long, but that you are frivolous, or perhaps even have dropped off to sleep.

Still, discounting all that, there is fairness in what Spurgeon is alleged to have said to a young preacher who was complaining of the lethargy of his people, namely, that the preacher was there to keep them awake.

Last year in North Carolina I heard a great master of preaching talk of this very matter of tediousness in preaching, a man of extraordinary power and of irresistible humor. It was at a conference of preachers and Christian teachers.

He laid down the rule, and illustrated it with endless variety, that everything that suggests the passing of time should be rigorously avoided. There should be no clock in the church. The preacher should never consult his watch. He should never say "Firstly," "Secondly," and so forth; never should he say, "And now, one word more," or "Allow me in closing"; never a word to suggest that he is taking advantage of the audience, that he is straining their patience, and so feels that he must in his conventional way rather apologize. He should himself believe and should give his hearers the impression that there is nothing else in the world comparable in importance to the occasion, that the entire sense of time should be expelled by the sense of some more intimate urgency.

He interrupted himself, I remember, and gave an illustration of how intolerable time is once your attention is drawn to its passing. Going across to a piano which was on the platform he said:

"Now, I am going to strike a note. I shall have my watch in my hand, and after a certain interval I shall strike another note, or the same note over again. I shall allow you to guess the length of that interval."

By this time some two thousand of us were keyed up to be aware of nothing else but time. He struck a note, gazed at his watch, and then, after what seemed to us literally an age in which the solar system might have cooled, he struck another note. I should certainly have said that a minute had passed, or a minute and a half. As a matter of fact seven seconds had passed; but those seven seconds—I speak for myself,—had absolutely exhausted us!

Other-Worldliness.

It is a fine thing for a man in the ministry to feel that whilst his people are busy day in and day out at their work, adding to the commodities and amenities of life on the secular plane, he is equally busy, living a truly substitutionary life, facing things which, because they come home powerfully to himself, he knows must be, though more obscurely, coming home to every human heart. And so on a Sunday every good minister of the Word of God should appear before his people,—and this no matter what may be his intellectual range or limitation,—with a soul aware of the unseen and happy in the knowledge of it. It is this contrast in background between the necessary work of the world and the experience of a thinking and sensitive man which, more than anything else that I can name, gives freshness and desirableness to his subject. It is this, in part at least, which constitutes the truth and appropriateness of the metaphor of the shepherd and the sheep, as applied to a pastor of souls and his people.

There is nothing more stimulating to a man's mind who is on honorable and affectionate terms with his people than the sense which he may very well have that he is contributing week by week to their total force and to the direction of their spirits, assisting them to bear up against life, to resist its various threatenings in the name of a great world of the unseen, with which he, as a scholar and a believing man, is obviously in daily and happy contact.

But there are dangers threatening any man in the ministry who, aware as he may well be of this necessary difference in background between a man whose very vocation and business in the world it is to deal with the things of the soul, and people a very large part of whose business is necessarily with material things, I say there are obvious dangers besetting any man who is aware of this difference and who, in the phrase of Epictetus, takes hold of it by the wrong handle.

For one thing, a man may be so afraid of speaking over his people's heads that he goes to the other extreme and speaks down amongst their feet. Knowing as he does the daily interest and occupations of his people, he may fall into the mistake of supposing that they would like him to deal, if not with their daily interests and affairs, at least with matters not too remote from these. In that I believe he is altogether at fault. If what a man is saying is indeed his own, if it has come to him with the desire for their good, if the one reason he wants to make it known is that it is something which has come to his own rescue and augments for himself the force of God within his soul, he will be understood by even simple souls. What makes all high-sounding talk about life seem unreal is that it does not come fresh and authentic from a man's own spirit. The man himself does not seem to have a firm enough grip of what he is saying. He uses words easily which, if he were feeling at the moment what he is saying, he could use only with difficulty and with awe.

Professionalism.

Another danger, which perhaps one should apologize for referring to, is the danger of professionalism and conceit. For this disease the patient must minister to himself.

That is a quaint and helpful suggestion of St. James, that now and then we should take a look at ourselves in a mirror.

I remember a conversation I had once upon a time with one of my members, a plain man in the country, a slater by trade. As a matter of fact he was really a man

of genius; a man who, incidentally, spent his fair holidays walking from Dundee to the Moor of Rannoch, and spending the whole of a summer night on the top of Schehallion by the way. I remember having a conversation with this man one Monday, returning to my own parish from an absence. He had taken the opportunity of my absence to attend another church, where a rather popular man was ministering for the day. I myself was young at the time, and asked him what perhaps I should not have asked him, namely, how he had enjoyed the service. He replied:

"Moderately."

On my expressing astonishment, he added: "Well you see, Mr. Hutton, I'll just tell you how he began his sermon. He lifted himself up, and looked round about the congregation, and opened his mouth and said: 'In that immortal novel of Cervantes, Don Quihoté, or, as I suppose you call it, Don Quixote . . . .' I was done with him then. I never listened to another word he said."

Sermon Discussions.

Sometimes what appears to hearers to be the dulness and length of a sermon arises from the fact that the preacher is, so to speak, answering questions which no one is putting.

I think a great deal of the futility of preaching in our own day has precisely this source. Now there is a sense in which you cannot answer a question profitably until it has been asked. The putting of the question, certainly in ultimate matters, is itself part of the answer, and the chief part. And so it has always been easy to preach in great times when there was some urgent necessity moving the minds of men. How easy, for example, as some of us can recall, how easy it was to preach when the Germans were marching on Paris, or when the Zeppelins were over Edinburgh.

When I say that the dreariness and lack of interest which are alleged against sermons may have this source,—that we ministers today are answering questions which men are not really asking, and are offering solutions for problems which as a matter of fact never occurred to them until we mentioned them,—I do not mean to suggest that we should be dealing in our regular ministry with the passing interests of the day, or with such questions and moods as are apt to arise in idle or it may even be malicious minds.

It may be a sign that I am getting on in years, but for myself I deprecate the turning of the sermon into an occasion for discussion. Such a practice, were it to become general, would be apt to encourage an idea which, entering into the church as she passed through the zone of Greek sophistry and rhetoric, has wrought almost nothing but mischief: the idea, namely, that Christianity is something to be clever about, or subtle, or even wise, rather than something to act upon. Once we launched upon the practice of inviting our hearers to say in effect what they thought of our presentation of truth we should find ourselves on a slope down into mere curiosity and words where the further we went the wilder would be the pace. For if it came to be understood that in our preaching we should engage pretty regularly in the discussion of passing things, and that on our concluding opportunity would be given, would indeed be thrust upon our hearers, for criticism and debate, the next stage, it seems to me, would be that we should announce beforehand the matter on which we proposed to speak, so that our hearers might come prepared. This indeed might somewhat mitigate the evil. Still on the whole, and speaking for myself, it would be an evil. There is always a reason for any habit which has survived for a few centuries, and for any veto or restraint which men, who like ourselves have always loved liberty, have nevertheless accepted. And we may be sure that the habit and circumstances of Christian preaching which make it the testimony of one man, and ordain that such testimony shall be received in silence, had some very good reasons for themselves, reasons which would leap to every good man's mind if the practice were seriously or generally departed from.

The only time when I want to hear what people think of what I have been saying is when I myself know very well that I have been saying nothing that is vital or necessary. When, on the other hand, I have been having what my Methodist friends call a good time, when things have come to me so inevitable and true that they

were not my own, I forbid any man to speak to me there and then of my message. For at such times I have brought those who hear me face to face with God, with that very aspect of God with which they know they have to do, and I am not going to be a party to their escaping from their own seriousness by raising a dust in their minds.

The Supreme Service.

I see no future for preaching unless it deals with obviously necessary things, giving light and motive to human beings face to face with the tragedy which life is if man be but a natural creature. If the substance of our preaching is not something which is necessary, then preaching, and Christianity with it, is but an irrelevance and a nuisance. If its object be but to inform men, or to entertain them, men will go elsewhere. I shall not trouble to wait upon your ministry with any anxious regularity, and my children after me will not trouble you with their presence at all, if you are merely going to tell me from your exalted place what you happen to think of this and that. "This" and "that" may be important enough matters to me. They may indeed be so important that I shall seek guidance upon them elsewhere.

But there are matters on which I believe there will always be a saving portion of your fellow men prepared to hear a good man speak. Life as it deals with us first and last is a tragic business, face to face with which men surely will for ever be found ready for a candid fellowship. For life and death are the great preachers; it is our function who preach to confront the darkness of them with a light, and to give the answer of our faith to their vile insinuation. That surely is a function which will survive. The more disheartening the world of men, the greater will be the need for it; so that in times like this in which we live, which are very dark and little light in them, there is something invincible within us of the Christian church which persuades us that because of the very desperateness of things a movement has even now begun from the side of God, of which it may be you will be the happy exponents and interpreters.

Meanwhile there is only one thing of which a youth setting out upon the Christian ministry needs to be personally and lyrically confident: it is that the work to which he is putting his hand is necessary for that human welfare which is one aspect of the glory of God. What tires a man in the ministry and makes him in secret sad is the feeling which comes over him—let loose often by some trivial occasion,—that his work is not worth while; that it is not a man's full work; that it has nothing of the urgency and obvious value of work done with the hands; of less value maybe than the work of a politician or a publicist.

Well, now, if there is a man whose reasoned view that is, he should not go further, for I cannot conceive a more unhappy life than the life of a Christian minister who has ceased to believe that his work is the supreme service he can render,—having the faculties and aptitudes, and preferences, and the personal faith which God has given him.

But surely, when as is the case with us today the world of the human soul is rocking not so much with the tempest of outward events, grave as these are, but because of its own lightness and shallowness and the absence from it of that weight and depth and resiliency which come of a sense of God,—surely it is not the time for any sensitive man who knows history, and who knows his own soul, to hesitate as to the value for the world of this ancient career.

There is one solving word for the universe: it is God. There is one solving word for God: it is Christ.

(To be continued.)

Bible Readings in the Life of Christ.

We would direct the attention of our readers once again to the department of daily readings, conducted by Dr. John Gardner, at the end of this magazine.

This month the notes cover the concluding chapters of Matthew and the opening verses of Revelation. They run a little longer than usual,—the subjects are so important that it is hard to know what to pass by.

A person will go far before finding such helpful, devotional interpretations as are given in these pages.

How long? "Evermore," "to the uttermost."

Able to keep, 2 Timothy 1. 12.

What will he keep for us? 1 Peter 4. 19.

What is it to "commit" anything to the Lord? Psalm 37. 5.

What will he keep us from? Jude 24; Proverbs 3. 26.

Able to succor, Hebrews 2. 18.

In temptation, trial, difficulty, and sorrow. 1 Corinthians 10. 13.

Able to subdue all things, Philippians 3. 21.

Our enemies, Psalm 81. 14.

Our iniquities, Micah 7. 19.

Able to perform what he promises, Romans 4. 21.

However contrary to past experience.

However great or wonderful those promises may be.

Able to make all grace abound, 2 Corinthians 9. 8.

Five "alls": all grace—always—all sufficiency—all things—every (or all) good work.

Able to present you faultless, Jude 24; Ephesians 5. 27.

Believe ye that I am able to do this? Matthew 9. 28.

Five Degrees of Growth in Grace.

New born babes, 1 Peter 2. 2.
A weaned child, Isaiah 28. 9.
Little children, 1 John 2. 12.
Young men, 1 John 2. 13.
Fathers, 1 John 2. 14.

Conscience.

A defiled conscience, Titus 1. 15, 16.
A seared conscience, 1 Timothy 4. 2.
A purified conscience, Hebrews 9. 14.
A good conscience, 1 Peter 3. 21.
An exercised conscience, Acts 24. 16.
A testifying conscience, 2 Corinthians 1. 12.

Growth. Colossians 2. 19.

The body grows with the head, and in two ways:

(1) By addition, as a babe grows, 2 Peter 1. 4-10.

(2) By replacement, Philippians 4. 19.

If a babe grew by replacement only, it would be a dwarf.

If you are the babe today that you were two or three years ago, when converted, take care you are not a dwarf!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15363..$10 00	15368..$ 2 00	15381..$ 1 00
15365.. 5 00	15371.. 10 00	15382.. 10 00
15367.. 56 20	15380.. 2 00	15383.. 5 00

Dear Mr. Moody,

I should be very thankful to have the Record of Christian Work continued. Others read it after myself. I find it a most valuable help to obtain news of missionary work in various parts of the world, as well as in the instruction in Bible truth which it furnishes. Accept my heartfelt thanks for the privilege of receiving it.

With Christian salutations, and best wishes for the welfare of your great work,

John Henry House,
President, American Farm School,
Salonica, Greece.

The Record of Christian Work comes regularly, and is much appreciated. After reading it myself, it is placed in the reading room of our theological school, where it is read by our students and faculty. It is of much help to them, and is often referred to with appreciation.—G. W. Fulton, Osaka Shin Gakuin, Japan.

I wish to assure you the Record is greatly appreciated. After I read it, it is placed in the reading room of our theological seminary for the benefit of our theologs, who are much interested in the sermons and addresses and other religious notes that are printed in each number. We shall, of course, be glad for the continuance of the magazine.—J. R. Alexander, Japan.

Receipts, July 15 to August 15.

Central Africa (Dan Crawford).

15369.....$17 50	15370.....$10 00

India (Bishop Thoburn).

15372.....$15 00	15373.....$15 00

Near East Relief.

15366..$ 1 00	15374..$120 00	15375..$598 50
15376.....$60 00	15377.....$60 00	
15378..... 60 00	15379..... 5 00	

South India (Sam Higginbottom).

15364 .....$ 1 55

Prison Literature Fund.

15387 .....$ 5 00

Dr. and Mrs. Milton S. Rees begin meetings in Miami, Florida, on September 11; in New London, Conn., on October 9; and in Everett, Mass., on November 13.

OUR BOOK TABLE.

Two Oriental Apostles.

Two notable converts from heathenism to Christianity were in America last year. One, an Indian, Sundar Singh, merely flitted across the country on his way from England to Australia, speaking at a few points en route. The other, a Japanese, was here for 18 months, and preached extensively. But even in his case Americans at large did not realize the remarkable character of the man. Two books published last year told something of these men, the one "Sadhu Sundar Singh," by Mrs. Arthur Parker (Revell), and the other "The Three-Hour Sermon" of Paul Kanamori (Revell). We now take pleasure in drawing to the attention of our readers two other new volumes that help one better to understand and appreciate these oriental saints and apostles.

Message of Sadhu Sundar Singh, edited by B. H. Streeter. Macmillan Co., New York. 290 pages. $1.75.

As the title indicates, this is not a full biography, but rather an interpretation of the Sadhu's life and teachings.

The Sadhu (this is an Indian title implying a religious leader, teacher,) is a living example of the mystic type of life lived by such men as Francis of Assisi. Being an Oriental, he has accepted and lived Christianity since his conversion from Hinduism in a spirit such as we westerners could never do,—that is, not with a philosophic, scientific, practical frame of mind, but rather intuitively, illustratively.

This difference is visualized in his very appearance. Having adopted the life of absolute surrender of earthly possessions and pursuits for Christ's sake, he lives like the "holy men" of India upon the generosity of the world. All he owns is the clothes he wears, and a blanket, and a Bible or New Testament. His saffron robe is the usual dress of a holy man. His face is so lit up by inward peace and poise that he suggests what our Lord might have looked like in the flesh.

The authors of this book have undertaken to collect from all available sources, in English and Indian, and collate the Sadhu's anecdotes, illustrations, sayings, sermons, epigrams and parables, so as to exhibit his way of life and his mystic experiences as an organic whole. They also spent time with him, asking questions and receiving from his own lips much material never published before.

Sundar Singh was born of wealthy parents in North India in 1889. His mother fostered his religious bent, and held before him the ideal life of a sadhu. She died when he was 14, leaving him unsatisfied in religious aspiration. Two years later his spiritual unrest led him to decide to commit suicide, but in the early hours of the morning he had a direct vision of Jesus Christ,—an objective interview similar to Paul's on the Damascus road, of which he thinks he had never heard or read. From that time he has never wavered in loyalty

to Jesus Christ, nor has he lost peace and joy of heart.

He was baptized in 1905, and subsequently studied in the episcopal schools, but realizing that he must be free from the divisions of denominationalism he has pursued his unique life.

In 1912 he felt called to essay a fast of forty days like his Master. He was so weakened that he lost count of the days, and would have died if he had not been found by wood-cutters. Permanent influences of the fast and the quiet it gave him upon his spiritual life and understanding of Christianity led to maturity of character and enlarged service during the next six years. Then in 1918 he entered upon a more public ministry, which took him throughout India, and to England, America and Australia. "If Christ were in America," he remarked, "he would say, Come unto me, all ye that are heavy-gold-laden, and I will give you rest."

Chapters in the book are devoted to the Sadhu's creed, peace, way of living and working, ecstasy and visions, etc. His mysticism is centered in Christ,—not a negative life of self-renunciation, but a simple, quiet life of prayer and self-sacrificing service. The authors are liberal theologians, and we wonder if they do not drag the Sadhu over to their side on questions of inspiration, eschatology, etc. Some statements look wishy-washy alongside Scripture revelation. In one place the Sadhu said that destructive criticism was "spiritual influenza" to him. "Learned men who can find out when an eclipse of the sun will take place may know nothing of the eclipse of sin."

The book is full of good things, new things, of which these sayings are specimens:

Only when salt dissolves does it give its savor to other things;

The peace of God not only passeth all understanding, but it enlighteneth all understanding;

Those who live with God have no difficulty in finding out God's will;

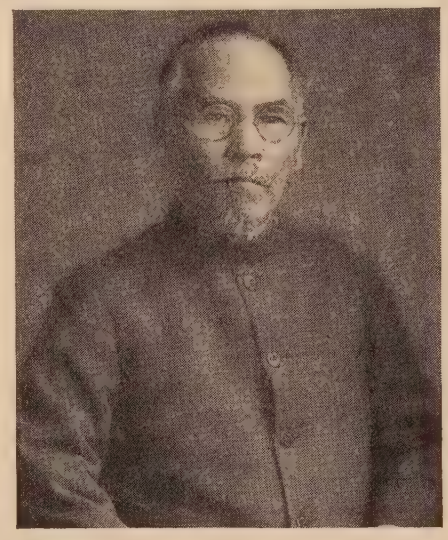
Moral obtuseness is often at the root of unbelief;

He who believes in the miracle of the new birth believes in all miracles;

Jesus is never annoyed with anyone.

Kanamori's Life Story, by Paul M. Kanamori. Sunday School Times Co., Philadelphia. 112 pages. $1.25.

Kanamori tells a thrilling story of his conversion among forty other boys of the "Kumamoto Band," and of his connection with the Doshisha University, where destructive criticism undermined his faith and loyalty to Christ, and sidetracked him into



reform work for twenty years. The death of his wife and the childlike trust of his family brought him back, and he began the remarkable evangelistic career which has taken him through Japan and the Hawaiian Islands and this country.

How can anyone doubt the power of the gospel when it can still transform heathen into mighty apostles?

Moffatt, John Smith: A Memoir, by his son, Robert W. Moffatt. E. P. Dutton & Co., New York. 388 pages, illustrated. $8 net.

The subject of this memoir was the son of the famous Dr. Robert Moffatt, and the brother-in-law of David Livingstone. If the student of politics wants information about British rule in South Africa he can get it here. It is the story of Matabeleland, Bechuanaland, Rhodesia, etc., from the inside. Light is thrown on the character, aims, and achievements of the mighty Cecil Rhodes by one who knew him and knew the country and its inhabitants.

Here also are words of wisdom on the "black problem" by one who knew the native far more thoroughly than any governor can ever know him. Boer and

"uitlander" are both treated fairly in the discussion of the Transvaal war.

A good index increases the value of the book.—F. L. D.

Safed and Keturah, by William E. Barton. Pilgrim Press, Boston. 180 pages. $1.25.

No matter how hurried we are, or how rapidly we turn the pages of our exchanges, we stop when we come to a "Parable of Safed the Sage." There is always something to smile at, and something to learn, and something to put into practice, because Dr. Barton has an observant eye, and a nimble wit, and a spiritual discernment, and a large supply of the milk of human kindness, and a slangy but not vulgar vocabulary, that taken together place him in some ways ahead of George Ade.

Get the volume, and enjoy it!

Studies of Jesus.

Jesus, the Master Teacher, by Herman Harrell Horne. Association Press, New York. 224 pages. $2.

Crisp and interesting in style, and well arranged for the use of Bible classes or study groups, this study of Jesus as a teacher will be helpful to those engaged in secular as well as religious education. Prof. Horne is a teacher of education as well as a student of the Gospels, and he complains that those who are interested in education have not known about Jesus, and those interested in Jesus have not known about education. He establishes his thesis that "in both theory and practice the Master Teacher long ago set up standards which are also those of our modern pedagogy."—W. H. J.

Jesus in the Experience of Men, by T. R. Glover. Association Press, New York. 253 pages. $1.90.

Dr. Glover appeals to the intellect. What he writes is closely reasoned, and compels careful reading. He has done a fine piece of work in this book. He attempts to show what the world owes to Jesus from its actual experience of him. The facts cited in this remarkable little volume cannot be denied.

The background is the Roman and Greek world of the time of Christ, its religion, its mysteries, its philosophy; in all of which Dr. Glover reveals the thorough acquaintance of the scholar. It was into this world that the thoughts concerning Jesus came. The theme of the book is how Jesus moulded and transformed that Greek and Latin world, and through it the world of today.

In the range of topics we have such subjects as the following: divine justice, sin and salvation, the Lamb of God, the forgiveness of sins, immortality, the Lordship of Jesus, the friendship of Jesus, the church, the humanizing of life. In many of these Dr. Glover is necessarily discussing theology. In such topics as the Lamb of God, the forgiveness of sins, and salvation, Dr. Glover's theology is very much in evidence. He most graphically and wonderfully depicts the marvelous influence of Jesus in the thinking of the world, how he has "established standards that are the highest," that "the tribunal of Jesus is the highest court of appeal in the world today," that "historically men have found the power of habit overcome and the nature transformed by Jesus Christ"; yet Jesus is not the "judge of the world," nor yet the "Lamb of God," in the New Testament sense, nor in the sense in which the vast majority of Christians from the first century onward have believed him to be, the Lamb that was slain, and has redeemed us unto God, out of every kindred and tongue and people.

In this discussion, as the scope of the influence of Jesus ever widens and deepens, the question becomes ever more insistent as to who this Jesus was. Was he a man with a remarkable instinct for God, or was he, as the Gospel of John pictures him, the eternal Son of God, the only-begotten of the Father, full of grace and truth? Dr. Glover acknowledges that "the fourth gospel sums up the very *gist of the mind of Jesus,*" but he apparently does not accept the claims that Jesus makes again and again in that Gospel concerning his own personality. Though he knows that Paul's view, and that of the Christians in succeeding ages, to whose experiences he appeals, was that Jesus was the Son of God, he does not endorse it, but seems to lean to some form of a human Jesus. This statement, however, may not be fair to Dr. Glover, for he avoids the question. He says that he is "merely the historian; it is for the reader to pass upon the evidence and become the theologian." Dr. Glover may seek to avoid it, but as we have seen he is talking theology on every page. In speaking of Jesus he says: "We have spoken of Jesus as a teacher with a unique experience of God, but if we submit our minds in all fairness to the experience of his personality, live with him and in him as Christians have, the matter does not rest there. He begins to transcend our categories and classifications, until we have to grapple earnestly with the Christian conception of the incarnation." But instead of really grappling with the conception of the incarnation he speaks of the "high place that somehow he has reached when men have been honest with him." There he stops. Again in another chapter he talks of the personal or—we might say—mystical influence that Jesus has upon men, but Dr. Glover calls it "intellectual and moral," and stops again. But Paul did not stop there when he said: "It is not I that live, but Christ that liveth in me."

Dr. Glover seems to fear to follow whither the whole course of his argument would apparently lead him. He refuses to think through and lead his reader through, but sets him adrift to find his way as best he may. Possibly his own theology is in a transition period. Whether this surmise be true or not, the inevitable drift of the evidence presented is in the direction of an acceptance of the incarnation as alone explaining the fact of Christ.—S. C. H.

Evangelism.

Evangelism: Its Justification, Its Operation, and Its Value, by William E. Biederwolf. F. H. Revell Co., New York. 254 pages. $1.75 net.

Every aspect of evangelism is dealt with in a scholarly way in this volume, rather briefly it is true, but striking the right note every time. The matter is presented in the form of lectures, as delivered at seminaries and Bible schools. It carries conviction, is earnest, informative, inspiring, and never slops over.

The greatest service that might be performed at the moment by this book would be, we imagine, to promote a better understanding on the part of pastors and would-be evangelists as to the relations of their respective offices in the church of Christ. Out of such understanding would grow kindlier respect and coöperation, and larger results.

One Thousand Evangelistic Illustrations, by Aquila Webb. George H. Doran Co., New York. 349 pages. $5 net.

Dr. Webb has evidently combed over the existing dictionaries of anecdotes, and the sermons of evangelists up to date, (not all of them,—we do not see mention of several prominent living evangelists,) for illustrations with evangelistic point. All the best stock anecdotes are here, and many that will be new to most readers. There seem to be no duds. Credit is given in all but a few cases (marked "Selected"), but in many instances credit is given to secondary sources.

Missionary Study Books.

Under Many Flags, by Katherine S. Cronk and Elsie Singmaster. Missionary Education Movement, New York. 136 pages, illustrated. 40 and 65 cents.

The biographies of eight missionaries take the reader from the homeland to Turkey, Brazil, Paraguay, West Africa, Nigeria, Liberia, China and Tibet. The stories are told with young people in their teens especially in view, but they are fascinating reading for everybody. Fifteen full-page pictures add to the realism.

World Friendship, Inc., by J. Lovell Murray. Missionary Education Movement, New York. 186 pages, illustrated. 50 and 75 cents.

Subjects, rather than biographies, are the framework of this volume. "The World's Health," "In Factory and Field," "Gateways to the Mind," "The Romance of the Printed Page," "Servants of Society," and other titles of chapters tell what the subjects are.

The author out of his well-stocked notebook has been able to draw apposite anecdotes and incidents from missionary work all over the world to light up the subjects, and as in all the study books there are a number of fine pictures.

Bible Studies.

From Genesis to Revelation, by Mildred Berry. Macmillan Co., New York. 260 pages. $2.

The author was moved by the death of her daughter to get to know God better through his Word. The matter in this book was given before a young women's Bible class in Chicago.

The twenty-eight chapters deal with the Bible in a bird's-eye way, section by section. The unity of the Book is always in mind, and it is unfolded as a progressive revelation. In addition to information it is also rich in precept and inspiration. Dr. John Timothy Stone gives it hearty commendation in an "Introduction."

Great Unfolding (The), by W. Graham Scroggie. The Book Stall, 113 Fulton Street, New York. 214 pages. $1.75.

Notes of lectures delivered by the author on the book of Revelation.

He leaves little to be desired in these notes upon the author John, the relations of Revelation to other parts of the Bible, the central subject—Jesus Christ, the structure of the book, and other details. In the interpretation of the book Mr. Scroggie is fair and balanced. He exhibits things that are literal, symbolical and doubtful in explanation, and expounds the fourfold interpretation, idealist, preterist, historicist and futurist. The last commands his own judgment.

A "Syllabus of Studies" at the end gives questions on every chapter, and a synthesis and an analysis of the book.

Paul's Letters, by David James Burrell. American Tract Society, New York. 167 pages. $1.25.

Dr. Burrell has excelled himself in this book. There is not an unnecessary or dead word in it. From beginning to end it swings along in a most illuminating way, a sort of word-film of the Pauline epistles. As in the movies, there is not much reading for each picture, but the imagination is stirred, the intellect sharpened and instructed, and the heart warmed, by Dr. Burrell's pungent and practical comments.

Each of Paul's epistles, including Hebrews, is briefly outlined and expounded.

Portrait of the Prodigal (The), by Joseph Nelson Greene. Methodist Book Concern, New York. 215 pages. $1.50.

What Must the Church Do to be Saved? by Ernest Fremont Tittle. The Abingdon Press, New York. 166 pages. $1.25.

We review these books together, not because they should stand on the same level, but because they deal with the same subject. The readers of the RECORD are familiar with the themes dealt with in our Lord's parable of the prodigal son. Dr. Tittle's book has for the subjects of its chapters "The Conception of God," "Sin," "Salvation," and "Jesus Christ the Hope of the World." It will easily be seen, therefore, that the two books cover the same ground, but here the similarity largely ceases.

Mr. Greene's book on the prodigal professes not to be theological, but to be written from a psychological and practical standpoint. As a matter of fact, it is a rather popular treatment, with nothing very characteristic or new about it, with very ordinary illustrations, and an occasional quotation from a good man like Phillips Brooks. Its English is not always as good as it might be: but that may be due to the prejudices of the reviewer. We confess we do not like the word "likely" in such a sentence as this: "But experience recognizes that he was on a pathway that would likely lead to it." In his Foreword the author declares truly that this greatest of parables is full of "meat" for the student of life, and hopes that the book may aid in the discovery of that "meat." We own a dislike for the use of that word for anything except the article that is produced by cows and sheep. But we do not say that this book is not worth reading, for it is. It has many a good suggestion, and its purpose and spirit are excellent. Only for one who has already a number of books on this parable on his library shelf the question may well be asked, Why this added volume? Perhaps that question is best answered by the man who as yet has no such book.

The volume of Dr. Tittle's is of a very much higher order. Its English is never slipshod, and the meaning is always clear and to the point. It is an optimistic book. He does not bemoan the change that has come in theology or in the religious point of view of many in these days. He believes with St. Paul that the change is often only another name for growth, and is therefore a sign of encouragement. He believes that people living in a democracy such as America will talk a different language and clothe their thought of God in different words from those of a long time ago who lived in a monarchy or were accustomed to a tribal form of government. When speaking of a gunman who recently committed murder in Chicago, he blames the sin of that gunman not on Adam but on the City of Chicago which permitted him to grow up unbefriended on its streets. Possibly some readers may be disturbed in their hereditary religious ideas by certain statements in Dr. Tittle's book. He is not enthusiastic over the "plan of salvation." He believes that to be a medieval conception which is not real to modern thought, and we confess we are unable to contradict him when he says, concerning propitiation, "But neither the prophets nor Jesus find any obstacle to forgiveness in the heart of God." He finds the test of salvation not in ecclesiastical belief, or in emotional experience, but in the declaration of Jesus, "By their fruits ye shall know them." He might be writing on the parable of the prodigal when he shows that men are saved by a thoroughgoing repentance and by faith which makes men whole. All will agree with him in the chapter where he holds Christ up as the hope of the world. Christianity is far more than intellectual orthodoxy. He protests against literalism in interpreting the Bible, and with equal force protests against spiritualizing many of the sayings of Jesus which should be taken literally. The book is both stimulating and reverent, and anyone who is able to look beneath the surface of things need find in it no teachings that disturb a faith that is founded on Christ.—H. P.

Vision We Forget (The): A Layman's Reading of the Book of Revelation, by Philip Whitwell Wilson. Morgan & Scott, London. 7/6. F. H. Revell Co., New York. $2.

An interpretation of Revelation in the light of present day events.

One feels in the careful reading of the book that the author is influenced more by the times in which he is living than by the text of the book he is interpreting; in other words, one often feels he makes the prophecies of the book fit the present day.

Many of the perplexing passages are passed over lightly, and the celestial arithmetic is far from convincing. The book is cleverly written, and spiritual, but not as satisfying as the title would indicate. Statements are made as facts without any attempt to substantiate them.

We feel the author has hardly reached the high plane he attained in "The Christ We Forget."—J. H. C.

Sermonic.

I Believe: Sermons on the Apostles' Creed, by C. A. Studdert Kennedy. George H. Doran Co., New York. 316 pages. $1.50 net.

Those who have read the author's "Lies" will welcome this volume on the Apostles' Creed. There is the same boldness of phrase, the same fearless statement of difficulties, and the same clarity of thought.—F. L. D.

Shepherd of the Sea, and Other Sermons (The), by W. L. Watkinson. F. H. Revell Co., New York. 256 pages. $1.75 net.

In these days when every one has a smattering of scientific knowledge it is refreshing to find a preacher of first rank like Dr. Watkinson making an ally of science to illustrate the most profound spiritual truths. These sermons give us new glimpses of the great principles of the Bible, and are clothed in a simple but beautiful style. They powerfully refute the arguments of skepticism and materialism, and are filled with the finest kind of Christian optimism.

The sermons on "The Personal Equation in Christian Belief," "The Indwelling Spirit" and "The Blight of Unbelief" are especially fine, but every one is stimulating and revealing.—W. L. H.

BOOKS RECEIVED.

Facts and Folks in Our Fields Abroad, by Anna A. Milligan. United Presbyterian Board of Foreign Missions, Philadelphia. 283 pages.

International Critical Commentary (The): Job, Volumes I and II, by Samuel Rolls Driver and George Buchanan Gray. Chas. Scribner's Sons, New York. 736 pages. $7.50, special net price.

Life of Christ (The), by R. J. Campbell. D. Appleton and Co., New York. 438 pages. $3.00 net.

Sunday School Builders, by John M. Somerndike. The Westminster Press, Philadelphia. 152 pages. Paper, 75 cents net.

Week Day Church School (The), by Walter Albion Squires. Presbyterian Board of Publication and Sunday School Work, Philadelphia. 168 pages. $1.25 net.

ALSO RECEIVED.

(From "Our Hope," 465 Fourth Avenue, New York.)

The Gospel of Matthew and the Seventy Weeks of Daniel, by I. R. Dean. 22 pages. 10 cents.

A closely-argued and plain-spoken attack upon Mr. Mauro's recent books on the Gospel of Matthew and the kingdom. Mr. Dean does not hesitate to say what he means.

Spirit Manifestations and the Gift of Tongues, by Robert Anderson. 22 pages. 10 cents.

Written in 1907, when the Tongues movement got under way in this country. A strong, Scriptural exposure of that delusion and fraud.

The Pentecostal Gift of Tongues Movement: Is it Scriptural? 26 pages. 10 cents.

Pages by F. C. Jennings on "The Pentecostal Movement and the Standard of Truth," and by A. C. Gaebelein on "Demon Possessions," and "A Warning" of the up-to-date wickedness of the movement.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

OCTOBER, 1921.

SATURDAY, 1st. *In a little, a very little now, the Coming One will arrive without delay. Hebrews 10. 37 (Moffatt).*

I know not if he comes at eve,
  Or night, or morn, or noon;
I know the breeze of twilight gray,
That fans the cheek of dying day,
  Doth ever whisper, Soon!
I know not if we years must wait
  The summer of his smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
  And sings, A little while!

SUNDAY, 2nd. *Lord, teach us to pray! Luke 11. 1.*

There is one thing with which I am tempted to be somewhat impatient. It is when I hear, in missionary addresses, "If you can do nothing else, you can pray," as if prayer were the easiest thing in the world. It is the hardest thing to do for foreign missions. It is much easier to read, or to give, or to go, than to pray. If a man begins to pray for foreign missions, he will find it takes spiritual power and energy, if his prayer is to be real.—W. H. Griffith Thomas.

MONDAY, 3rd: *And the Lord said, Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Luke 22. 31, 32.*

There are sifting times: we are living in them now. There is a praying Christ. There is service for others.—E. E. Robb.

TUESDAY, 4th. *Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Mark 11. 23.*

O God, take out of my heart all doubt, and plant there the seed of a mighty faith!

WEDNESDAY, 5th. *Shortly I must put off . . . . my tabernacle. 2 Peter 1. 14.*

You hear people asking: "Where are the dead?" They are just where they have always been. If they have lived with Christ here, they are with Christ still. If they have consented to live apart from him here, they are apart from him still. Death does not work any miracle. It has no power to transform the disposition, nor to sanctify the soul. It can but deliver to decay the old worn-out garment and weather-beaten tent. The real man, the man united to Christ, is beyond its reach. He is alive for evermore.—J. Stuart Holden.

THURSDAY, 6th. *Certainly I will be with thee. Exodus 3. 12.*

"Go ye into all the world," makes us on God's side; "Lo, I am with you," means that he is on ours.—Dan Crawford.

FRIDAY, 7th. *When the morning was now come, Jesus stood on the shore. John 21. 4.*

Our Master loves the road on which there are no flags, no bunting, no decorations, no bands of music, those gray and familiar roads on which honest and loyal-hearted men and women travel every day.—J. H. Jowett.

SATURDAY, 8th. *And he (Daniel) kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Daniel 6. 10.*

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God. The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."

SUNDAY, 9th. *Man looketh on the outward appearance, but Jehovah looketh on the heart. 1 Samuel 16. 7.*

A woman forgot to send home some washing on Saturday. The next morning she told a little girl that lived with her to take the bundle under her shawl to the lady. "Nobody will see it," she said.

"But isn't it Sunday under my shawl, auntie?" asked the child.—D. L. Moody.

MONDAY, 10th. *I am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1. 12.*

Firm as God's throne his promise stands,
And he can well secure
What we've committed to his hands
Till the decisive hour.

TUESDAY, 11th. *Ye are our epistle, known and read of all men. 2 Corinthians 3. 2.*

Several young men were discussing which version of the Bible they liked best. One liked the King James version, another the Revised version. Another young man spoke up and said:

"I like my mother's version best. She goes about day by day translating it into loving deeds, and kind words, and patience, and thoughtfulness. I like my mother's version best."—Mrs. Harriet L. Victory.

WEDNESDAY, 12th. *I have fought a good fight, I have finished the course. 2 Timothy 4. 7.*

Paul did the thing he was asked to do. He began, and kept on, and finished it up. It is good to begin, it is better to keep on going, it is best to stick it out to the end, regardless of difficulties. Starters are plenty, but stickers are scarce, and finishers are scarcer.—S. D. Gordon.

THURSDAY, 13th. *Not one good thing hath failed of all the good things which the Lord your God spake concerning you. Joshua 23. 14.*

Joshua had tried God forty years in the brick kilns, forty years in the desert, and thirty years in the Promised Land, and this was his dying testimony.—D. L. Moody.

FRIDAY, 14th. *Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14. 34.*

The most important thing that a nation can save is its own soul.—Theodore Roosevelt.

SATURDAY, 15th. *The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. Zechariah 14. 9.*

This is no dream of an enthusiast, but the declaration of the infallible Word of God. Jehovah shall become known among all people, and his gracious sway shall be acknowledged by every tribe of man.—Charles H. Spurgeon.

SUNDAY, 16th. *Sanctify unto me all the firstborn, ... it is mine. Exodus 13. 2.*

It must have been a sacred moment in a boy's life when his parents told him that he was God's. The lad learnt that he was redeemed by the blood of a slain lamb.

Should we not teach our children the same?—F. B. Meyer.

MONDAY, 17th. *Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ. Colossians 4. 3.*

When God opens to us the door of mercy he opens the door of worldwide missions in our hearts.

TUESDAY, 18th. *The peace of God, which passeth all understanding. Philippians 4. 7.*

True peace is found only in the presence and possession of God, which consists in believing his Word and obeying his will. Worry kills joy, and gnaws out the very heart of gladness; but the death stroke to fretting care is, "Rejoice in the Lord."—A. B. Simpson.

WEDNESDAY, 19th. *The path of the just is as the shining light, that shineth more and more unto the perfect day. Proverbs 4. 18.*

This is what the natives said of Livingstone:

"He will have a big say with God. He only died into glory as the stars die at sunrise."

THURSDAY, 20th. *Indignation killeth the foolish man. Job 5. 2 (R. V., margin).*

Beforehand, I always think that indignation will be a good tool to work with, but it never does half I expect of it.—H. Scott Holland.

FRIDAY, 21st. *Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1. 8.*

If a person is to win souls he must be Spirit-filled, and must work in the power of the Holy Spirit. One is not filled once for all, but needs new filling for each new emergency of Christian service. We need to spend time in prayer each day in order that we may be continually Spirit-filled.—R. A. Torrey.

SATURDAY, 22nd. *Come unto me. Matthew 11. 28.*

To Jesus himself, living and real. And why? Not to escape a passing storm, not as a preliminary to some career, but to come under his spirit and method.—James Moffatt.

SUNDAY, 23rd. *All their works they do for to be seen of men. Matthew 23. 5.*

"To be seen of men" is the religious motive of Pharisees. To be "well-pleasing unto God" is the only worthy motive of Christian life and service.—M. L. G.

MONDAY, 24th. *Thou feedest them with the bread of tears. Psalm 80. 5.*

Human tears sometimes mark divine triumphs. Along the pathway of adversity and trouble God's people have in every age been led to new enduements of character which could have been acquired in no other way. The Bread of Life has often been ministered to them as the bread of tears. And in the discovered meaning of their experience we may find interpretation of our own.—J. Stuart Holden.

TUESDAY, 25th. *Behold, his soul which is lifted up is not upright in him, but the just shall live by faith. Habakkuk 2. 4.*

There are two principles of life in the world, and only two: the principle of the "puffed-up," who are self-centered and conditioned by circumstance, and the principle of the righteous by faith, who are God-centered and God-circumferenced. When a man has faith in God, God is at the center of his being and is at the circumference of his being. He is everywhere.—G. Campbell Morgan.

WEDNESDAY, 26th. *Ye have not chosen me, but I have chosen you. John 15. 16.*

Christianity is not a democracy in which we elect Christ as our Saviour. We ask men to "accept Christ," to "choose Christ," but we should remember that they are already "accepted in the Beloved," "chosen in him."

THURSDAY, 27th. *Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isaiah 1. 16, 17.*

Here are people who are religious, but their piety does not involve goodness, nor their faith justice, nor their worship humanness. Their life with God has no connection with their daily relationships: it does not make them better home-folk, friends, neighbors, citizens.

Are there not plenty of such cases in the Christian churches?—Harry Emerson Fosdick.

FRIDAY, 28th. *Patient continuance in well-doing. Romans 2. 7.*

"Now, lad, make religion the everyday business of your life, and not a thing of fits and starts."—An old Scotchman's advice to David Livingstone.

SATURDAY, 29th. *A gentle and modest spirit, which in the sight of God is of rare value. 1 Peter 3. 4 (Moffatt).*

Shun everyone while you "feel irritable." Not only that, but the moment you feel irritability coming on go into the secret chamber of your being and be perfectly quiet. The man who allows himself to be chronically irritable is never a true Christian.—Helm.

SUNDAY, 30th. *Jesus Christ, who is gone into heaven, and is on the right hand of God. 1 Peter 3. 21, 22.*

Christ is my choice in heaven and earth. I rejoice that he is in heaven before me. God send a joyful meeting, and in the meantime the traveler's charges for the way,—I mean, a burden of Christ's love to sweeten the journey and to encourage a breathless runner!—Samuel Rutherford.

MONDAY, 31st. *Let him that is athirst come! And whosoever will let him take the water of life freely! Revelation 22. 17.*

Only a thirsty man knows the value of water, and only a thirsty soul the value of the living water.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

LIFE AND LETTERS OF PAUL.

October 2. Paul in Corinth.

Acts 18. 1-23. Lesson portion, 1-11.

The teacher might well devote the time today to two new and important teaching points.

1. The beginning of the New Testament.

When Paul was chased out of Berea he left Silas and Timothy there, and himself went to Athens, sending back word to his two partners to follow with all speed (17. 14, 15). Luke, the fourth member of the party, had apparently been left at Philippi, as the last "we" for the present occurs at 16. 16 (see again at 20. 5, 6).

From Athens Paul went to Corinth, and soon Silas and Timothy joined him (18. 1, 5). Their report of conditions in the Macedonian churches, and a gift of money they brought him (2 Corinthians 11. 9; etc.), cheered Paul so much after the hard luck he had had ever since landing in Europe, that he sat down immediately and wrote a letter which we know as the First Epistle to the Thessalonians. See 1 Thessalonians 3. 6: "But when Timothy reached me A MOMENT AGO on his return from you, ..." (Moffatt), or as otherwise translated, "JUST A MINUTE AGO."

Christ had died and risen about twenty years before this, but none of the New Testament books had as yet been composed. ☞ This was the beginning of the New Testament writings.

What a historic event! Philadelphia is famous as the birthplace of the Declaration of Independence, and Runnymede as the place where King John signed Magna Carta. But what are these documents compared with the New Testament! How much honor we should give to Corinth as the birthplace of the New Testament!

First Thessalonians was soon followed by Second Thessalonians. Romans was also written from Corinth, but some years later.

2. The relation of Acts to the epistles.

Arising out of the foregoing the teacher can instruct his class in the linking together of Acts and the epistles, from which much information about Paul and his labors, as well as about the converts and churches, can be derived.

By way of preparation the teacher should read through 1 and 2 Thessalonians and 1 and 2 Corinthians, selecting those points that will be appropriate to his class. He will doubtless be astonished at the amount of personalia and other information he will find.

See that every scholar has a New Testament, and let them turn to the references in the epistles.

3. Other teaching points.

The church at Corinth was Paul's most successful venture hitherto. He not only established it, but he spent 18 months organizing it.

For the first time we have details telling how Paul found a boarding place, and supported himself by working at his trade during the week, while "reasoning" (that is, arguing and discussing) in the synagogue every sabbath. After Silas and Timothy arrived with the gift from Thessalonica Paul was able to give all his time and strength to evangelizing and teaching.

The way the split came and Paul started meetings next door to the synagogue is very human. Compare the resulting exasperation and bitterness with the same feelings the Vatican is showing toward the Methodists at Rome because the latter have bought a fine site for their International Collegio on a hillside directly overlooking the Vatican (see a paragraph in "Religious Thought and Activity").

From the Lord's words in verses 9 and 10 we infer that Paul was discouraged at his ill-success in previous towns, and fearful of the present state of converts. He had now gone beyond the geographical limits of the vision at Troas (16. 9), but this vision assured him he was in God's path, and Christ was with him.

If God had "much people" in that wicked heathen city of Corinth, what can we say of Tokyo, Peking, Calcutta, and thousands of heathen cities the world over that have not yet been evangelized?

October 9. Paul at Ephesus.

Acts 19. 1-41. Lesson portion, 8-20.

We left Paul in Corinth last Sunday, gaining converts and building up a solid work. The Jews, who then as now were ready to persecute anyone who left their faith for Christianity, started trouble, which, however, Proconsul Gallio saw through and dismissed. The joke was on the Jews, as the people beat up Sosthenes, their leading man, instead of the Christians. By the way, perhaps this man was converted and joined Paul's party,—see 1 Corinthians 1. 1.

After this disturbance Paul soon turned his face homeward toward Antioch in Syria. (Use the map.) But the missionary fire was in his bones, and presently he sets out once again on his third missionary journey (18. 18-23). This time he went overland to Asia Minor, and at length reached Ephesus (19. 1). He had been forbidden by the Holy Spirit to preach the Word in this province when outward bound on his second journey (16. 6), although he stopped there on the home stretch (18. 19-21). Now he spent three fruitful years there.

Luke was a good reporter. There is little repetition in his narrative. He had the genius to pick out and incorporate in his story the new and important features of Paul's work in the different towns visited.

He tells three things about Ephesus: first, Paul's unexpected find of certain near-Christians, the fruit of John the Baptist's ministry; second, Paul's success in getting results, which is the lesson for today; and third, the riot of the silversmiths.

Three months of arguing and discussing in the synagogue did not beget a break, so Paul changed to a lecture hall, where of course he would be more likely to reach Gentiles. With this as base he did extension work throughout the province. It is thought that the seven churches of Revelation 2 and 3 were among those founded at this time. 1 Corinthians was also written from here.

Paul was very old-fashioned in his methods. If we were thinking of evangelizing a province we should first organize a Provincial Council, and appoint a lot of committees, and hold a few banquets and luncheons to get the laymen of Ephesus interested, and engage an office staff and experts and publicity men, and—oh yes, we should make a "survey"! Paul just hustled out, old man as he was getting to be, and did the work himself, going from house to house pleading with people to accept Christ, —read 20. 17-38. He got fruit, not mere froth.

But his path was not all strewn with roses. He had great opportunities AND many adversaries (1 Corinthians 16. 9). He fought with beasts at Ephesus (1 Corinthians 15. 32). He worked with his own hands for self-support.

1. A genuine work of God.

The kingdom of God was Paul's theme in the synagogue (8).

The word of the Lord Jesus was spread throughout all Roman Asia (10).

God wrought through Paul (11).

The name of the Lord Jesus was magnified (17).

The word of God grew mightily and prevailed (20).

2. Special miracles.

Any miracle is a marvel, but here we are told that God worked "special" miracles by the hand of Paul. How special? We are not told how or why, but we infer they were specially adapted to the character and need of that great pagan city, where spiritualism and fraud and a beastly heathen religion were rampant.

3. Deep and genuine results.

Fear was followed by belief, confession, and the public destruction of unholy possessions. Genuine conversion is always followed by a break with the old life and all its habits and misdeeds.

Mr. Preacher or Sunday school teacher, if things are not going well in your synagogue, hire a hall, and give the Word and the gospel a chance, and see if they will not draw the crowds and get converts!

October 16. Paul Writes to the Christians at Corinth.

Lesson portion, 1 Corinthians 1. 10, 11; 13.

While Paul was in Ephesus he received bad reports of the condition of the church at Corinth. Not heresy as to creed so much as unchristian conduct. This letter was written to warn about these matters, and to teach correct Christian conduct, personally and in church life.

Read through First Corinthians at a sitting, and make a note of the different subjects Paul touches upon.

1. Church cliques, 1. 10, 11.

The first abuse dealt with, after the introductory verses, is—cliques in the church. Some said they were of Paul, others of Apollos, others of Cephas, and still others of Christ (12). When that spirit creeps in, be prepared for anything!

Verse 10 gives the true standing and correct conduct of believers in relation to each other. Saints (2), brethren in Christ should not have divisions, contentions, among themselves, but should maintain unity in speech, mind, judgment. Differences of opinion there will inevitably be, but Christian fellowship and unity are based on a common life, not on head knowledge.

Liberals and fundamentalists, please take notice! Hold the truth in love, not with a self-made club! You need the medicine prescribed in chapter 13.

2. Hymn of love, chapter 13.

By the time Paul gets to chapter 12 he is discussing spiritual gifts for ministry and worship, and comes to the most excellent way of all—love (12. 31).

The writer has long felt that this passage is so simple and so sublime that exposition and even illustration are apt to spoil it. Even a child can understand what Paul means if he can understand the wording. Read over the passage and meditate on it until it fills your mind and heart.

For teaching purposes the chapter may be divided thus:

(a) Lovelessness (1-3).

A negative picture, in which eloquence (human and angelic), prophecy, faith, philanthropy, and even martyrdom, are reduced to nothingness without love. In other words, the motive is the supreme matter in life. A man's gifts and possibilities are alive only when love is their life.

To prove it, Paul now proceeds to a description of love, its qualities and imperishableness.

(b) Love (4-7).

There are 15 points in these verses. Explain them in everyday language.

(c) LOVE (8-13).

Love is still the theme, but Paul rises in descriptive power and (as it were) writes in capitals as he shows its abiding quality and its supremacy over all else.

Yet he reveals a consciousness of imperfect knowledge at best (9). For "every experience of its power to sweeten and sanctify life is only to be regarded as a prophecy of complete victory and satisfaction in that day when Christ shall come again and be known of his people face to face."

Why is love greatest? Because God is love. The Bible nowhere says that God is faith, or hope.

3. Follow after love, 14. 1.

The chapter division at this point is the most unfortunate in all the Bible. Paul never leaves his readers up in the air. No matter how exalted his theme he always connects duty with doctrine, conduct with creed. Here, having finished the sublime description of love he immediately adds the exhortation:

"Follow after love! Make love your aim!" (Moffatt.)

It is the snap to the whip. See that your scholars do not miss it.

Years ago D. L. Moody and some friends who were coöperating in a London campaign were invited to spend a few days resting in an English country house. On Sunday morning they asked Henry Drummond to lead a service. One who was present tells the writer that Mr. Drummond spoke on 1 Corinthians 13. His remarks were so fine that Mr. Moody asked him to come to Northfield the following summer and repeat them at the student conference. Mr. Drummond did so, and the report of that address has become a Christian classic under the title "The Greatest Thing in the World."

You could not do better than give each of your scholars a copy of the booklet.

October 23. Paul's Last Journey to Jerusalem.

Acts 20 to 21. 17. Lesson portion, 21. 1-17.

Younger classes may be interested in Paul's journey by sea and land, and in the incidents at each stopping place, and in the friends who accompanied him and who met him. Use the map.

What pleasing glimpses of early Christian ways,—surely the account of an eyewitness! What tender love and devotion for Paul and for each other! The same spirit may be found today in heathen lands where converts are few and appreciative of Christian fellowship, but how we have backslidden in "Christian" lands!

What Paul's visit must have meant to the isolated groups of believers! Those children (5) would never forget that they had seen and heard the great apostle.

A serious question confronts us in this section of Acts:

Was Paul right or wrong in going to Jerusalem?

One school of interpreters says of course he was right, he was led by the Spirit. True, the Spirit forewarned him of bonds and afflictions (20. 23) and imprisonment (21. 11), but these should not deter him in the path of duty and obedience. This school disposes of 21. 4 by saying that the disciples were not really directed by the Holy Spirit to forbid Paul to go to Jerusalem,—they just thought so, but were mistaken. An easy but arbitrary way to dispose of an unpleasantness,—and one that we condemn when applied by the destructive critics!

Another school begins with 21. 4 as a plain and literal command of the Spirit, and says that Paul went to Jerusalem in a spirit of self-will. The Lord had previously warned Paul to keep away from Jerusalem and go to the Gentiles (22. 17-21), but he now quit evangelizing the heathen in order to do relief work at home (24. 17). His motives may have been good, but it was wrong for Paul to go, and results were unfortunate.

As between these two schools let us turn to 19. 21, where Paul first set his face toward Jerusalem. When he there purposed in spirit or made up his mind, was it of self or of God? One's answer to this question determines one's attitude in the whole affair.

Either Paul was wrong, or the disciples of 21. 4 were wrong. Don't set Paul on a pedestal as if he was infallible!

Let us be very sensitive to the Spirit's leading, especially if we are his medium of communication to others! Let us watch carefully our natural desires and inclinations, no matter how unselfish and noble!

October 30. Strong Drink in a Nation's Life. World's Temperance Sunday.

Isaiah 28. 1-13.

It would be a terrible mistake for the prohibition forces to think that the cause is won and they can lay down their arms. Prohibition is a law of the land, but it is not an established fact in all the land. There is still need of education in the evils of liquor, and of arousing the national conscience to enforce the law. This is the main thing just now: the honest and fearless enforcement of the law against the rich law-breaker as well as against the unfortunate boot-legger.

If prohibition fails in America it will set back the cause in all the world.

1. The doom of the northern kingdom (1-6).

The Scripture for today introduces us to Isaiah. He is addressing the rulers of Jerusalem (14) when Hezekiah was

king, about 722 B. C. He holds up before them a picture of the northern kingdom.

Two sins prevailed, pride and drunkenness (1). They indulged in drunken carousals, but judgment from the Lord was impending,—a "strong one" would destroy them like hail and storm and flood, would capture Samaria like a delicious early ripe fig (2-4).

It happened in a couple of years. Shalmaneser and his Assyrian host wiped the ten tribes out of sight (2 Kings 17. 1-23).

But the destruction was not to be absolute: there would be a godly residue (5, 6).

"In that day" had a near application to history then making, and also applies to the day of Messiah's coming. The "residue" may have been the godly in the northern kingdom, or in all Israel.

Contrast Jehovah of hosts himself as the "crown of glory" with the "crown of pride" (1, 3); as the "diadem of beauty" with the fading beauty of 1, 3; as a spirit of judgment and strength with the strong one who wrought only havoc (2-4).

2. The danger of Judah (7-13).

Turning from this picture Isaiah talks in plain language to the leaders of Jerusalem about the calamities that will overtake them.

They are guilty of the same sins,—even the priests and prophets, who ought to be total abstainers (Leviticus 10. 9, 10; etc.). But they meet Isaiah's warning with drunken gibes. They despise his temperance talk as childish. "Does he think he is talking to children, adding little precept to little precept, building up his teaching line upon line as a mason builds a wall a layer of bricks at a time?" (9, 10). Weren't the miserable drunkards having a great joke on Isaiah!

But again the picture changes to judgment (11-13). Jerusalem despised the word of God through Isaiah, the rest and refreshing he offered; then God will speak to them too by a foreign destroyer! If they will not learn in God's school they will have to learn in the school of judgment and woe.

3. Modern applications.

The story is quite modern in its facts and teachings.

The "morning after" sees the flowers faded, the beauty spoiled, the glamor gone, the strength sapped, the pride humiliated (1-4). Liquor leads a man astray in mind and judgment, with leadership and influence forfeited (7). It debases a man below the level of beasts (8). The same dreadful and disgusting results today as 2500 years ago!

There is not only negative teaching, but also the promise of the positive blessings of obedience to God: what God is in himself and in his gifts (5, 6, 12).

We are in God's school all the time. He teaches slowly, but surely, along lines of blessing or woe, according as we choose (13). Little by little a man's character is made or marred. Keep up temperance education!

God overrules in the affairs of nations. Isaiah's words were literally fulfilled. Will America invite judgment by her lawlessness? Will the residue of law-abiding people allow itself to be swamped by the lawless, whether of native or alien stock, in some of our large cities?

Drunkenness is not primarily a personal weakness, or a social vice, but a sin against God. The only way to be saved from drunkenness is to be saved from SIN. Read Mr. Trotter's address in this issue.

Total abstinence is the safe attitude in regard to liquor.

From drink and its sorrow and ruin and sin
I surely am safe if I never begin!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Will be Done—With My Time.

Matthew 6. 7-15. October 2.

Elihu Burritt mastered eighteen languages ancient and modern, and twenty-two European dialects, while earning his living as a blacksmith, by using what he termed his "off moments."

"I give to study and philosophy," said Cicero, "what others give to public shows and entertainments, to festivity and amusement, nay, even to mental and bodily rest. Even my leisure hours have their occupation."

We find as time goes on that what we do with our spare time determines our real place in the world, and makes us either competent or incompetent for eternity.

* * * * *

"Isn't that lovely?" asked a young girl, holding up a large and most elaborately embroidered table-mat for the admiration of a friend.

"It is very pretty indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed it did!" was the almost triumphant reply. "Why, I kept an exact account of the time I spent on that cloth, and it

aggregated nearly four weeks, allowing eight hours to each day!"

Strange to say, that girl had given up a mission Sunday school class because she "simply had no time to prepare the lesson"!

* * * * *

Take time for sympathy, and

Be not too busy, O thou earnest heart,
To hear what friends are saying at thy side,
To know if cares or joys with them abide,
And for their help or cheer to do thy part,
To hear the "music of humanity,"
To feel thyself one of God's family!

* * * * *

Take time for prayer, and

Be not too busy with thy work and care
To look to God, to clasp thy hand in his;
Miss thou all else, but fail thou not of this;
Thou need'st not all alone thy burdens bear;
Listen and wait, and learn to do his will;
His love and service all thy life shall fill.

Sympathy and prayer lead to service, the objective of the will of God.

* * * * *

Traversing a city one night, writes a tourist, I was startled by a sharp clanging above my head. On looking up I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower, but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions I understood as never before that the most insignificant human being needed only to be clean, in running order and divinely regulated, to keep time with deity itself.

To "keep time with God" is to do the will of God.

Beloved, what time is it by you?

How to Improve Our Meetings.

Matthew 18. 19, 20; John 4. 23, 24. October 9.

A farmer once drove up to a neighbor's gate, and a dog came out to meet him, barking, but not very vigorously. Said the farmer:

"Your dog barks as if he wasn't getting paid for it!"

That's the kind of spirit some carry into the prayer meeting, going infrequently, and late, and when there doing only what they can't get out of doing, and then wondering why they "don't get anything out of the meeting."

"I can't understand," said D. L. Moody, "how any man can realize his standing before God, and not be on fire in the prayer meeting."

I—who am I? Just a dewdrop,
Glittering, glistening on the roseleaf,
Yet I help to make Niagara,
Help to make the mightiest torrents.

Just a dewdrop, quickly passing,
Thing of beauty, in the sunshine,
Yet through me the desert blossoms,
Giving life where death was present.

Just a dewdrop, hardly noticed,
Never counted as a world force,
Yet I move the giant engine
Which without me were impotent.

Just a dewdrop, not a diamond,
Doomed to dry and die so shortly,
Yet I help create the ocean,
On which man is but a feather.

Just a dewdrop, gone by noontide,
Perished, vanished, like a phantom,
Yet my soul is everlasting.

So I go to weightier duties,—
Type of souls to him who ponders
On the models of creation.
Though alone I can do nothing,
Merged with others I'm resistless.
So may you, the human atom,
Learn the logic of existence.

Unity of desires and purposes goes a long way toward making better meetings.

Lessons from Patriots Past and Present.

Nehemiah 4. 1-14. October 16.

We need men in these times upon our walls
Who build as Nehemiah built of old,
Who think more of the safety of the fold
Than heark'ning to Sanballat's wily calls
To leave the work when cruel plotting crawls
Amidst the desolations that enfold.
We need constructive minds made firm and bold
By woes apparent caused by human falls,
Men who upon our ramparts do not tire,
But faithfully with trowel and with spear
Restore the walls and gates consumed by fire,
And labor on until the stars appear,
And listen not to gibe and angry frown,
But do their tasks because they come not down.

* * * * *

General Sickles relates that when he was in the hospital at Washington, where he had been taken wounded from the first day's fighting at Gettysburg, Lincoln came to see him, and said:

"I have prayed over this battle as I never prayed before. I told God that if we were to win the battle he must do it, for I had done all that I could. I went from my room with a great load lifted from my shoulders, and from that moment I never had a doubt as to the result."

* * * * *

Governor Allen of Kansas, speaking at a Roosevelt memorial service, said:

"His domestic life was what every American home should be: as sweet as old-fashioned poetry.

"His attitude toward women was the

tenderest and the noblest that chivalry of the soul knows.

"He had the majesty that belonged to truth, courage, and the highest citizenship.

"May God make us worthy of his courage, his wisdom and his leadership!"

* * * * *

General Joseph Reed, because of his successes at Trenton and Princeton, was appointed chief justice of Pennsylvania, and named by Congress a brigadier-general, but he declined both offices, and continued to serve in the army as a volunteer, without rank or pay.

While a member of Congress he was approached by one of three British commissioners, Governor Johnstone, with an offer of £10,000 and the most valuable office in America, if he would exert himself to promote a reconciliation between Great Britain and the colonies. His answer was:

"I am not worth purchasing, but such as I am the king of Great Britain is not rich enough to buy me."

What We Know about God.

Psalm 139. 1-12. October 23.

A group of Chinese students desiring to investigate American faith in God sent to several hundred American men, representing different vocations, including seventy ministers, the following questions:

"Do you believe in God? What do you believe about him, and why?"

In the replies over half the men set themselves down as agnostics and non-believers. The conceptions of God presented such a variety of opinions that the Chinese said, Since so few men agree in what they mean by God is there any reality in the concept?

Oh the pity of it, that heathen should so misjudge our loving Father through our misrepresentation of him!

* * * * *

A cluster of things we KNOW about God:

Absolutely tender,
Absolutely true,
Understanding all things,
Understanding you;
Infinitely loving,
Exquisitely near,—
This is God, our Father:
What have we to fear?

In all our Maker's grand designs
Almighty power with wisdom shines;
His works through all this wondrous frame
Declare the glory of his name!

Only this I know; I tell him all my doubts, my griefs and fears.
Oh, how patiently he listens, and my drooping soul he cheers!

Do you think he ne'er reproves me? What a false friend he would be
If he never, never told me of the sins which he must see!

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward.

How Can We Apply the Golden Rule?

Matthew 7. 12. October 30.

A soldier was telling of a wound received in battle.

"Didn't you fall at once?" asked a listener.

"No," was his reply, "the boys saw I was hurt, and gathered so closely about me I couldn't fall."

* * * * *

In no realm of life is the application of the Golden Rule more needed than in the use of the tongue. Some one asks, How would you like to be the subject of gossip, your conduct and reputation tossed about like a football? Then do unto others . . . .

Oh that my tongue might so possess
The accent of his tenderness
That every word I breathed should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh that it might be said of me:
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee"!

* * * * *

It was said by Mr. Murray, the book publisher, that every time Tennyson's poems were printed an extra supply of the letters "I" and "v" had to be got, the poet used the word "love" so often.

If your application of the Golden Rule to those around you was printed, would it require an extra supply of "I" and "v" for the same reason?

You may bring to your office and put in a frame
A motto as fine as its paint,
But if you're a crook when you're playing the game
That motto won't make you a saint;
You can stick up the placards all over the hall,
But here is the word I announce,
It isn't the motto that hangs on the wall,
But the rule that you live by that counts!

* * * * *

When Evangeline Booth was asked the secret of success of the Salvation Army's work overseas she replied:

"The Salvation Army has been successful in its work overseas because that work has the magic of the human touch! We have always done our work in great and crowded cities. That is why our workers can appeal to any sort of man. They know how to reach him on his own ground."

God help us all to rightly use the magic of human touch which transforms the Golden Rule into golden influence!

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

OCTOBER, 1921.

Saturday, 1st. Matthew 23. 29-39.

Who does not feel the weight of this charge? We are all hypocrites in that we are ready to build monuments to the dead while sharpening our knives for the assassination of the living. If a man does not belong to our political or religious party we are unable to appreciate the truth of which he is the exponent. Our political quarrels are as nothing compared with our religious feuds.

Very solemn is the fact that children pay their parents' debts. This generation has had to bleed because of the sins of those who bore it. There is a set time for wickedness. When the cup is full it must be drained, and woe betide those who drink it! The generation to whom Jesus spake was filling the cup. Within forty years Jerusalem had to drink the cup, and most bitter it was.

Jesus concludes his address in the Temple with words of tender solicitude. The doom which awaited Jerusalem was not of his doing. It is not the will of God that any should perish. We must not discuss judgment as an arbitrary infliction from an angry God. It is the creation of woe by wicked and rebellious men who knew what they were doing. Prophet after prophet had spoken of Jehovah's sheltering wings. And now Jesus shows how often he had visited Jerusalem, and brooded over her, and sought to shelter her from impending doom.

On verses 38, 39 Horton says: "This desolation of indefinite prolongation shows that Jesus did not think of his second coming as following soon on his departure. Jerusalem is still desolate, in spite of the 60,000 Jews who inhabit it. They gather at the wall of wailing, and lament its desolation continually. They have not yet learnt to say, Blessed is he that cometh in the name of the Lord. Will they ever say it? Or do the words of verse 39 mean that they will not see him henceforth, because they will never be prepared with the words of welcome? We know not what the future has in store, but hitherto the denunciation of Jesus seems to hold."

Those words were written before the war. Now Jerusalem and Palestine are in the hands of the followers of Jesus, the desert is rejoicing and blossoming as the rose. Physically and intellectually a new day has dawned, a day brighter and more glorious than was known to the prophets. But what of the spirit? When will the Jews learn to commit themselves to the guidance of Jesus? When will they say to Jehovah, Come and dwell within our souls? Jesus is the key to unlock the Jewish soul. When they yield to him they will fulfil their destiny, and unite the race in righteousness and peace. God speed the day!

O God, we thank thee that thou retainest not thine anger forever, because thou delightest in mercy! Grant that we may be loosed from our sins! Grant that the people of promise may also feel the liberating power of Christ! Amen.

Sunday, 2nd. Matthew 24. 1-14.

The Temple of Herod was one of the wonders of the world. Josephus says: "The front of the Temple was covered all over with plates of gold of great weight, and at the first rising of the sun reflected back a fiery splendor. The temple appeared to strangers when they were at a distance like a mountain covered with snow, for those parts of it which were not gilt were exceedingly white. Of its stones some were 45 cubits (67 feet) in length, 5 (7½ feet) in height, and 6 (9 feet) in breadth." He goes on: "Cæsar (i.e., Titus) now gave orders to demolish the whole city and Temple, except the highest towers and the west wall. All the rest was so thoroughly laid even with the ground by those that dug it to the foundation, that there was left nothing to make those who came thither believe that it had ever been inhabited." On the Temple Jesus has now turned his back. It is left to its doom.

In interpreting the words that follow we face certain difficulties. We must remember that this Gospel was not written until the Temple had been destroyed, and that Matthew believed that the return of our Lord and the end of the world were likely to follow immediately.

The word translated "coming" is really "presence." It may help us to remember this. The Lord is always with us. His presence will be manifested by and by.

We must be on our guard against delusion. False Christs will appear, unusual times will excite men's imaginations, but our Saviour belongs to every man, and all the world is to hear his appeal, and accept or reject him, before the hour comes when his holy presence shall be manifested. Many who have professed love for Christ, and practised it in many ways, will grow

cold in their ardor. On the other hand, many will face a long and tedious period of trial, and will stand true even when there is nothing to be done but simply to stand. Meanwhile the gospel will spread to every part of the inhabited world, and Christ will knock at the door of every human soul. Then the hour of coronation, the hour also of judgment, will come.

Dear Lord, in the morning we will lift up our voices to thee! In the early watch, as well as when facing the cares and responsibilities of the day, we will encourage our souls by remembrance of thy mercy. When we lie upon our beds, unable to sleep, we will turn our hearts to thee in love; when we fight with all manner of grim monsters that would lay siege to our spirits we will find comfort, strength, and victory through the consciousness of thy presence. Accept our love, we beseech thee! Amen.

Monday, 3rd. Matthew 24. 15-28.

Jesus now appears to answer the questions of the disciples with reference to the destruction of Jerusalem and of the Temple. When the Roman hosts gained the streets of Jerusalem the abominations referred to took place, and as the siege was concluded reached the Temple itself.

The words "Let him that readeth understand" are evidently the words of the evangelist, and not of Christ, for our Master never said anything about a written gospel. It is evident that in the very first days of the church it was the custom to have these sacred writings read to the congregation. In Revelation 1. 3 we have the words, "Blessed is he that readeth, and they that hear."

It was literally true that although Jerusalem was the center of the Christian church until the year 70 A. D., when the city was destroyed, it was abandoned at that time. In the year 132 A. D. we again find a church there, but it was composed of Gentiles. The words of the Master here recorded served to save his followers from the horrors of the Roman siege. Being forewarned, they fled to the northern parts of Perea. Very tender and pitiful was the Saviour as he foresaw the horrors of the time, and how hard it would be for women. In such a time men would be prompted to say, "Now is the time for the Lord to appear"; but they were not to be misled. Wars and rumors of wars, horrors upon horrors would arise, fanatical men would come forward saying, "I am he for whom you look." There will be no mistake when his presence arrives. It will come suddenly, in its own way, in the time which God himself has assigned. Be ready, be watchful, fulfil your mission, make him known to every man, and leave the rest to God.

Our God, in hours when sadness visits our souls may we remember our Saviour, and realize the joy that springs from fellowship with him! If we suffer loss, help us to remember the crown of life which fadeth not away! May we see the powers of darkness fleeing from his approach! In his name. Amen.

Tuesday, 4th. Matthew 24. 29-31.

What are we to say about the language of this passage? Are we to take it literally? If so, how are we to conceive of the stars falling? What would happen to the sun and moon if they did fall? Is not the language to be interpreted symbolically "for a revolutionary change, and the breaking up of the most firmly established order"?

What is meant by "the sign of the Son of man in heaven"? Some suggest the cross; some, a star; some, the rising of the dead; some, just Christ himself. This would suffice if we understand "the clouds" as symbolic of divine majesty. Or it may be that something has been omitted which would make the reference plain. When the presence is revealed the unbelieving and disobedient will wail because of their folly.

To see him seated on clouds is evidently figurative. There will be such glorious majesty in his presence and surroundings that you can only compare it to one of those wondrous and majestic displays of cloud which sometimes adorn the heavens. Just as the clarion notes of the trumpet called together the congregation of Israel, so there shall be a clear-rung note challenging all those who are chosen to greet their Lord.

Horton says: "The apostles accepted the image as literal. We cannot interpret it until the event declares it. But whatever may be the interpretation in detail, we may cherish in our hearts this great assurance that when the gospel has been preached in the whole world for a testimony unto the nations the end will come, and Christ will appear to gather together his own."

As to the sound of the trumpet I like Morrison's words: "In the last analysis it must doubtless resolve itself into such a forthgoing of the almighty energy of God as will unmistakably assert its reality, and arouse, arrest, and command the attention of all whose attention is divinely desired."

Our Father, we adore thee for him whom thou didst send into the world! He is our ever-present Lord, having all authority in heaven and in earth. He is the power of God unto salvation to every one who believeth. Grant that we may know that power, and rejoice in a salvation that is complete! Amen.

Wednesday, 5th. Matthew 24. 32-37.

In some respects these are the most difficult words in the whole chapter. If we could assume that the discourse was not a

continuous narrative, but like so many others in this Gospel a collection of sayings on the subject of the last things, we could take each statement and give it an interpretation which would be adequate. As it is, our Lord seems to be referring to two different things: the destruction of Jerusalem and his own glorious appearing.

Jesus seems to have been looking at some fig trees which were putting forth their buds and suggesting the advent of summertime with its harvests, and he used the fig tree as a parable. Morrison paraphrases it: "We are sitting in the midst of fig trees and olive trees on this beautiful mount. Let me draw your attention to a particular lesson which I wish you to learn from them, a lesson which is a parable, and the very parable you are needing, and which the trees are capable of rendering. Then our Lord caught hold of a spray, and said, Whenever now its branch shall have become tender ye know that the outriders of summer have arrived, and it will soon follow in its chariot of flowers and fruit." So when the signs of the approaching hosts of Rome are seen the disciples should know that the destruction of Jerusalem is nigh.

I have preferred the neuter to the masculine because I think the things referred to in verse 33 are the fall of Jerusalem, and not the coming of Christ which would be meant by "He is nigh." Those who take the latter view,—and most scholars do,—go on to say it certainly does not mean his coming as described in verse 30, the final advent being deliberately disconnected from the fall of Jerusalem in verse 27. As the Greek permits either "it" or "he" I prefer to avoid the confusion of ideas. "This generation" means that Jerusalem would be destroyed within the lifetime of people then living. It was literally fulfilled.

Verse 36 evidently refers to the second advent. What are we to understand by the limitation of the Saviour's knowledge? Horton says: "It would be a mistake to think that this avowed ignorance of the time of his advent implies any limitation of Christ's divine nature. It only indicates the complete submission of the Son to the Father in the bosom of the Godhead. It is the most perfect illustration we possess of conformity to the will of God. Christ had no will but the Father's. When the Father willed to withhold from him any of his designs, his will was to be ignorant." Slater says: "This limitation of knowledge can, of course, only apply to the human nature of the Son. He was tempted, and therefore was not as a human being omniscient; as a child he grew in wisdom; he had no heavenly dignities to allot; and here he did not profess to know the day or hour of the parousia (presence or coming). The coming of the Son of man to judge the world is in the New Testament always assigned to a day appointed by God, as in Acts 17. 31."

Our risen and ascended Lord, we glorify thee! Thou art worthy to reign over all in heaven and earth. Thy government is in righteousness, peace and joy. Thou art full of truth and grace. Help us ever to will to do what thou wouldst have us do! Amen.

Thursday, 6th. Matthew 24. 37-51.

Jesus is now speaking not of the fall of Jerusalem but of the coming again of the Son of man.

Men are wilfully blind to the spiritual. They shut out of their thinking the moral government of the world. If they do not deny the existence of God, they ignore it. Like men of old they say, "The Lord will not do good, neither will he do evil." So they form their partnership for business and for pleasure, ignoring the reality of things. There are some, however, who order their lives in anticipation of the coming of the Lord; and at the appointed day things will happen, for God will challenge one to share the triumph, and leave his fellow who was utterly indifferent to his projects for the world.

Horton says: "Watch! This word like a solemn bell tolls through all Christ's language about the future. We are not told to inquire or forecast, to conjecture or construct, but we are to be on the watch."

Do not fail to notice the terms in which Jesus speaks of himself when discussing the future. In the Sermon on the Mount he said, "Many will say unto me in that day, Lord, lord, ... and I will say, Depart from me, I never knew you." So here he says, "Your lord cometh."

What is the correct attitude for a Christian to assume toward the second coming? It is not to speculate on times and seasons, it is not to pray or to theorize, but it is to so live that we shall not be surprised by his appearing. We must expect God to complete his creation. We must expect him to vindicate Jesus Christ. We must be alert, so that if the second advent were to happen today it would find us ready and glad. Yet we must also remember that we may die before the final unveiling. If we do die, we know that our Lord will be at death's portal to greet us, and to give us our prepared place in the house of many mansions; so that coming is not very remote for any of us, although the consummation must wait until the new order of Christlike souls has been perfected.

Meanwhile we each have a place in the household of the king. We are dispensators, stewards of his estate. We must be trustworthy and intelligent, showing the disposition and upholding the reputation of our Lord. If we exploit those whom we ought to serve, if we think only of social enjoyment and show utter disregard of character in those with whom we have our good times, if we behave in an irresponsible

manner, assuming that our Lord will not return, or will not soon return, we shall be given our portion with the hypocrites and consigned to the place of final punishment where we shall be "severely scourged."

Our Father, we thank thee for one who has proffered rest to weary souls, and refreshment to those who are athirst for God! We pray that through him our fainting souls may be invigorated, and that by him we may find abundant life. Amen.

Friday, 7th. Matthew 25. 1-13.

For whom is this parable intended? Carr says: "It is primarily addressed to the apostles, and after them to the pastors of the church, who are posted as sentinels for the coming of Christ; lastly, to all Christians."

Jesus is referring to the waiting-time and to the end. The supreme fact is the coronation of the king, and the consummation of that for which he sacrificed himself, namely, the company of redeemed men and women who have consecrated themselves to the realization and expression of the kingdom of God. There may be an interval; how shall we behave during that interval?

First, we shall prepare for the great unveiling. We know the occasion and what is necessary to the occasion. We must be properly attired, we must have our lamps trimmed and burning. We must not anticipate delay, and yet we must be prepared for delay. Prudence demands this at our hands. Intensity is not enough; there must be intelligent anticipation of contingencies. The kingdom of heaven demands men of a certain type and quality for its realization. We need to guard ourselves against shallowness, against the excitement which burns during a moment of eager longing and then flickers out.

The sleep into which all the virgins fell was not a sin. It did not imply unwatchfulness. It was inevitable to the delay. The folly of some of the virgins lay in their utter lack of provision for the hour of the Son of man. They were unready. In their confusion they thought that character can be shared, and would fain have borrowed what they ought to have possessed through thoughtful preparation for life. Few are equal to the discipline of duty. So many live on seasons of excitement, and are not equal to the tension of delay. Drummelow says: "Professing Christians, who alone are addressed here, are warned of the absolute need of sufficient oil, i.e., of sufficient depth and reality in the spiritual life, if they are to be admitted into Christ's kingdom hereafter. Unless the life of the soul is continually nourished by secret prayer, devout meditation upon God's Word, and reverent use of the sacraments, there is extreme danger that the lamp of piety will flicker out, that even the outward show of conformity to Christ's law will cease to be, and that death or the second advent will find the soul not ready."

We pray, O Lord, that we may ever live as though thy presence were actually manifest! May our lamps be trimmed and burning, may holy joy possess our souls, may we be doing the works that belong to thy kingdom! Help us to share thy triumph! Amen.

Saturday, 8th. Matthew 25. 14-30.

The parable of the virgins emphasized the need for preparedness, for watchfulness, for depth and reality in spiritual life; now we are taught to use the intervening time to the utmost of our ability, to consecrate our every power to the development of that which has been entrusted to us. We are not all equally endowed. Some have many gifts, some few. We shall be appraised at last, not on the ground of our endowments, but of our sincere and utter devotion to our Lord. We have work to do; we are responsible for every ability we possess. The spiritual life consists not only of what is inward, but of external activity.

What are the talents? Maclaren says: "The talents are the spiritual knowledge and endowments which are properly the gifts of the ascended Lord to his church. Two important lessons as to these are conveyed: first, that they are distributed in varying measure, and that not arbitrarily, by the mere will of the giver, but according to his discernment of what each servant can profitably administer; second, spiritual gifts are given for trading with. In other words, they are here considered not so much as blessings to the possessor as his stock-in-trade, which he can employ for the master's enrichment. We are tempted to think of them mostly as given us for our own blessing and joy, and the reminder is never unseasonable that a Christian receives nothing for himself alone."

While our Master is on his journey he leaves us as his representatives. He would never have a generation without his blessing. The power and grace and truth and love he possessed he has divided among his followers. He requires more from some of us because we are capable of more, but he requires from each of us the utmost that we can do. The interval may be long; let it be useful,—at the end there will be a reckoning with each of us. To neglect our privilege and responsibility is to lose our chance. "Even in worldly matters," Carr says, "talents not used pass away from their possessor, and the strenuous worker seems to gather to himself what is lost by the idle." Demosthenes said: "The possessions of the negligent belong of right to those who will endure toil and danger."

O God our Father, grant unto us cleansing of the heart and of the lips, that so our desires may be pure and our words ac-

ceptable unto thee! Grant that as cleansed and sanctified servants we may use the powers with which our Master endows us to the blessing and helping of our fellows! In his name. Amen.

Sunday, 9th. Matthew 25. 31-46.

In the day of the coming of the Son of man Christians out of all the nations will be judged by him. It is true that all men and nations will be judged, but these words refer to those who had recognized Christ as their Lord and Master, and admitted his claim to their service.

Those who think that the reference to the "nations" is to the Gentiles say that all those who are judged were not conscious of service to Christ. Others say that the unconsciousness of the judged may be referred not to ignorance of Christ, but to unconsciousness that in relieving the distressed they were actually relieving Christ.

We must carefully note certain facts. Jesus is judge, therefore he is divine. The judgment does not take place until the gospel has been preached to all nations. It seems as though it is the tendency of sheep and goats to segregate themselves, so that they stand as two flocks at the time when the judgment commences. Jesus was on the eve of being despised and rejected of men, yet he now speaks of himself as king, and invites the faithful to participate in his kingdom. The kingdom is built on a foundation of righteousness; the eternal purposes of God fulfil themselves in the good.

On verses 35, 36 Carr says: "There is a climax in this enumeration. The first three are recognized duties, the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing, but to clothe the naked implies a liberal and loving spirit, to visit the sick in an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was perhaps an unheard-of act of charity in those days; it was to enter places horrible and foul beyond description."

Horton says: "The elements of originality and revelation in this prophecy are not the judgment, nor the separation of the good from the bad, nor the æonian punishment and life; all these occur in the Old Testament, and are part of the familiar religious apparatus of the time, which Jesus used, as always, to be intelligible to the men whom he addressed; but the element of originality, the truth which Jesus reveals to his disciples in the last days of his life, under the shadow of the cross, lies in the conceptions of the theocracy, the reign and righteousness of God, viz., (1) that all actions of men to men will be interpreted as actions done to Jesus, and (2) that the judgment will turn upon the goodness or the neglect with which we treat our fellows."

We pray, O Lord, that we may find a place in thy vineyard where we can do something for thee day by day! We seek from thee the willingness to toil, the ability to watch, the power to pray. Amen.

Monday, 10th. Matthew 26. 1-5.

Jesus has now fulfilled his office of prophet, and there remains for him the fulfilment of the office of priest. Throughout his ministry he was fulfilling the threefold office of prophet, priest and king, but men failed to perceive more than a prophetic office, although they were conscious that in some way he was related to the forgiveness of sins, and also that he was possessed of an authority which was singularly suggestive of the kingly qualities expected to reside in the Messiah. Pilate discussed his kingship, but it was not until he had fulfilled his office of prophet and priest that he entered into his glory, sat down upon his throne, and said: "All authority has been given to me in heaven and in earth."

In fulfilling his priestly work Jesus finds himself in the hands of the high priest and his associates. Caiaphas had offered atonement year after year, but always with blood of one less than a man. At the time there would be from 500,000 to 700,000 people present in Jerusalem. Caiaphas and the elders were very deliberate in laying their plans. They meant to take Jesus after the Feast was over, but when Judas came to them with his offer to betray him they adopted another course and took the risk of an uproar among the people. Their fear arose lest the tumult might rouse the ire of Pilate, and through his intervention Jesus might be snatched from them.

I sympathize with the desire of so many modern Jews to clear their people of responsibility for the trial and death of Jesus, and their wish to fasten the responsibility on Pilate and Rome, but the facts are against them. Much better would it be for them to acknowledge that what their prophets foretold of the working of the human heart was true, and to rejoice in the fact that not even the sin of the high priest and the rulers could turn away the love of their Messiah, nor the fact that in Jerusalem, on the hill of Calvary a fountain was opened for sin and uncleanness, and that in the city that rejected him the Spirit of God descended to quicken and to save.

Let us offer the collect:

"Almighty and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility, mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen."

Tuesday, 11th. Matthew 26. 6-13.

The discourse recorded in the preceding chapter was delivered two days before the crucifixion. Did this feast follow the discourse? John says it occurred six days before the end. Matthew, however, has a way of grouping parables and incidents around some central idea, and now he wants to show us the relationship of the various actors in the last drama of the life of Christ.

Can we piece together the story? First, the incident must not be confused with that in the house of Simon the Pharisee recorded in Luke 7. This woman was not Mary Magdalene, nor the woman who was a sinner. Second, John says it was the house of Martha and Mary, and that Lazarus their brother was present, so the inference is inevitable that Simon the leper was the father of Martha and Mary. Third, it is evident that Simon was not now a leper, but had been healed. When? It has been suggested that the story of his healing is in Matthew 8. Fourth, the woman who poured the ointment was Mary. The ointment was worth 300 denarii, says John; 400, says Pliny. Swete remarks: "The laborer's daily wage was a denarius, two denarii sufficed for the innkeeper's payment, whilst 200 would have gone some way to feed a multitude." So that Mary's gift was such as only a woman of wealth could bestow.

Do we make our talk about charities to the poor an excuse for not giving our Lord our most precious gifts? Did you buy your betrothed a diamond and give but half a dollar to your church? I knew a church in debt, and yet one of the parishioners who had a perfectly good automobile gave his wife a new limousine, but only gave two dollars a week for himself and his family toward an impoverished church. Are you such a man?

This remark is not to be misconstrued into an endorsement of extravagant expenditures on church buildings, but only as a plea for an adequate support of the ministry of worship and of religious education in the church school.

Slater says: "This act of queenly generosity was to be published everywhere. What would not some give for an advertisement like this? Every preacher of the gospel in every language to the end of time becomes her herald."

Judas, who in the name of the poor protested against generosity being shown to Jesus, was capable of stealing from the poor whom Jesus would befriend.

Our Father, who hast redeemed us at so great cost, who hast shown thy love in the death of Christ, help us to give ourselves to thee! Forgive us our extravagance toward ourselves and our niggardliness toward thee! Help us to give our lives, our ability, our powers, and resources to thee! For Christ's sake. Amen.

Wednesday, 12th. Matthew 26. 14-16.

Silver or Christ! Is it possible that there could be such an alternative in the life of a man, especially a man who for so long a time had been with Jesus, and honored as the administrator of the Lord's bounty? How solemn, then, the warning of Jesus, "Ye cannot serve God and gold"!

John associates the sale of Jesus with the criticism of Mary's act in anointing the Saviour with precious ointment. Judas said the money would have helped relieve so much poverty. Can it be that if Mary had given it to him for the poor he would have stolen some of it? He did steal from the poor, and he sold his Lord for the price of a slave.

Are we quite fair to Judas in speaking only of his cupidity? Undoubtedly other forces were at work. Neander says: "When the manifestation of Christ ceased to be attractive, it became repulsive; and more so every day." There was disappointed ambition. There was a thwarted preconception as to the character of the Messiah and the nature of his reign. These were the germs of that hate which prompted the man to sell his Master as though he were a slave, to seek out those who would fain get rid of Jesus and offer to do the work, to stand by while the shekels were counted out. Plumptre says "the explanation given by Luke is remarkable, that Satan entered into Judas," (1) as implying the personal influence of the tempter, (2) as indicating the fiendish tenacity with which he followed out his purpose, (3) as coinciding with what John relates at a later stage of his guilt. Nor can we forget that even at an earlier period of his discipleship our Lord had used words which spoke of the "devil-nature" that was already working in his soul.

Drummelow's note is worth quoting: "The paltry sum for which Jesus was betrayed has raised the question whether avarice was really the main motive of Judas. There have even been attempts to place his conduct in a favorable light, as if his desire was to bring about a rising of the people at the time of the feast, and so to constrain the dilatory Messiah to establish his kingdom by means of popular violence or by the exercise of supernatural power. This is possible, but not probable. Judas was thoroughly alienated from Jesus. He found his Master's ideals diverging more and more widely from his own. Instead of an earthly kingdom in which Judas hoped to hold a lucrative position, Christ seemed to be aiming at an impractical ideal, which might perhaps be very beautiful, but which certainly did not seem to be a practical way of making money. His former love and trust were now turned to hatred

and contempt, and in a frenzy of disappointed ambition he betrayed Jesus. Yet when the fatal deed was done, there came a revulsion of feeling, and he would fain have undone it."

Our God and Father, we pray that thou wilt cleanse our hearts from evil passions! Deliver us from pride and vanity! Help us to yield the throne of our hearts to Christ! May he reign alone! Expel all base desires, all divided allegiances! Help us to walk humbly with thee! Amen.

Thursday, 13th. Matthew 26. 17-30.

Every detail is planned by Jesus. He is not a martyr, but a sacrifice. His life is not taken from him, it is given by him. While multitudes of pascal lambs were being prepared for the slaughter, Jesus was preparing himself; while the blood of lambs was flowing, his precious blood was being shed for the sins of the whole world.

The supper had been prearranged. Jesus had many unnamed disciples; this was one of them. Was the supper held in the home of the mother of John Mark? I am inclined to think so. That supper room became the birthplace of the Christian church. It was the most sacred place in all Jerusalem, more significant, more glorious than Herod's Temple. The supper, the feet washing, the dismissal of Judas, the consciousness that the hour had come, are the outstanding features in each Gospel.

"The woe pronounced on the traitor is not favorable to the view that all will finally be saved," Horton says. "If a man is saved at the long last, whatever he has passed through, it is good for him that he was born." God's purpose to redeem men does not imply that Judas had no option but to betray Christ. Judas surrendered his will to the devil, and was responsible for the result.

As to the connection between the Last Supper and our communion service, Slater says: "For two centuries the Lord's Supper was always observed by the Christian church at night, in accordance with the original occasion. Morning communion was a third century innovation."

Endless controversies have arisen over the words in verses 26 and 27. We must remember that our whole method of public worship has arisen out of our sense of what is fitting and useful. We meet on the first day instead of the seventh. We usually hold our communion services in the morning instead of evening. Many Christians eat of it before breaking their fast although Jesus and the apostles and the early church always first partook of a full meal. Some attach great importance to the recitation of a creed which was not in existence until hundreds of years later. Some insist on blessing the bread and wine instead of giving thanks to God. Some call a memorial a sacrament. On the other hand, the Quakers say we have failed altogether in our understanding, and have substituted the material for the spiritual.

May I suggest that the lesson is that we must grant to each other liberty to develop those institutions and practices which seem most conducive to the enrichment of our spiritual life? Only we must beware of turning our habits and customs into standards of judgment, and church or unchurch people according as they agree or disagree with us. Not until we accept this principle will church union be possible. On a basis of exegesis I am sure that my Episcopalian friends are quite wrong in their method of celebrating the Eucharist. On the basis of spiritual freedom I think they are justified in arranging their service as they do, provided they do not become schismatic and unbrotherly to the rest of us.

O Lord our God, we pray for deliverance from pride and self-seeking! We ask for grace to be loyal. We pray for enrichment of soul, whereby we may yield bounteously of the spirit of our Master to those who so sorely need him. Amen.

Friday, 14th. Matthew 26. 31-35.

The valley of Kedron, or of Jehoshaphat, or (as the name implies,) of the judgment of Jehovah, is referred to in Joel 3. 2, 9-17. Zechariah got his idea from Joel. Carr says: "There is deep significance in the words recurring to the mind of Christ as he trod the very field of Jehovah's destined victory. Nor is it irreverent to believe that the thought of this vision brought consolation to the human heart of Jesus as he passed to his supreme self-surrender with the knowledge that he would be left alone, deserted even by his chosen followers."

Jesus was always the good shepherd as well as the lamb of sacrifice. The words in verse 32, "I will go before you," are literally, "I will lead you as a shepherd." In a moment the wolves would frighten the sheep, but after a while they would recover their spirit, and then they were to go back home. Only they were to know that he would be in front even if unseen, and in Galilee would show himself to them.

Who can wonder at Peter's revulsion from the idea that either he or his brother should be so base as to forsake their Lord when danger threatened? Yet it would have been well for him not to have been over-confident. The warning should have led Peter to seek divine grace for himself and his brethren that they might stand in the evil day.

Do not trust your own resoluteness of purpose, your courage, your fidelity! Hope that you may prove equal to the strain, but also give yourself to prayer that he who knows that Satan plans to sift you as wheat may help you to pass through the test without shame! Jesus knew Peter

better than Peter knew himself, and therefore exposed the weakness that would prove so humiliating. This power he still possesses. If we are liable to such denial of our Lord let us walk fearfully and humbly. If we have denied him let us repent at once, for otherwise we may know the terror of the doom of those who because of apostasy are denied before the angels of God.

Dear Master, we remember how shamefully men treated thee in the hour of thy need, and we acknowledge our share in the base denial! We pray that we may be kept in the evil hour. Save us from ourselves, from over-confidence! Help us to watch and pray lest we enter into temptation! For thy name's sake. Amen.

Saturday, 15th. Matthew 26. 36-46.

There are certain distances which we would fain traverse in company with our loved ones, but after a time we come to a place in life when we must say, Stay ye here; I have a tryst to keep all by myself. Up to this time we have found Jesus praying for others. There have also been hours spent in lonely vigil. Now he must pray for himself, because of what he is undertaking for others. Remember that he is not entangled in a net from which he cannot escape. He is voluntarily laying down his life to rid us of a disease and its entail of suffering and woe. Yet he would fain have some to pray for him, and so he sought such help from three,—but found it not.

Remember that it was as a man that Jesus was able to be our sin-bearer. He came to do something else, even to reveal God and his deity to us as real as his humanity, but now we see him as the sin-bearer, and it was a man whose soul, whose human soul, was exceeding sorrowful.

Was "the cup" a human shrinking from such a humility and painful death as the cross involved? No, I do not think that goes deep enough. It was the feeling of what was imminent, the venting of all the hate, the pollution and shame, the agony of sin's penalty. Yet he willingly submitted,—"Not as I will, but as thou wilt"! That was the homage which God had a right to, and which Jesus as the representative of the human race paid.

Alas that friendship should have failed Jesus in his hour of agony! We ought to have done better. We do not understand our need and the price of its cure, or we should watch with him whose sympathies have never failed us. How magnificent he is when having accepted the cup he faces the trial! "Arise, let us be going," let us get on with our task!

The betrayal did not find him unprepared. He went to meet it, and was never so majestic as after the kiss of Judas until the whole shameful proceeding was ended, human sin exposed, and full atonement made.

Our Master, help us to follow thee, to share thy vigil, to carry thy yoke! Grant unto us grace to walk in thy light, to believe thy word, to do thy works! May thy gospel ever be safe in our keeping! Amen.

Sunday, 16th. Matthew 26. 47-56.

It is humiliating to have to write the story of a man's betrayal of his Saviour, yet nowhere do we see more wondrous love than in the submission of Christ to accept the kisses which Judas gave. Is it possible that men could be so base? Is it possible that man could love so nobly? Such are the extremes to which we can go as we are devil-possessed or God-possessed.

Judas, who was one of the twelve, appeared with a strange multitude. The Sanhedrin meant to make sure of their prey. They had also issued their own warrant and sent the Temple guard to execute it. Rome and Jerusalem, state and church, joined hands to silence the Son of God, and their united forces were led by one of the twelve! Lightfoot says: "It was not unusual for a master to kiss his disciple, but for a disciple to kiss his master was more rare." A few days before Judas had seen a woman kiss the feet of Jesus. She did it in holy love. He kisses the Master's cheek effusively in shameless hypocrisy. No wonder Jesus recoiled from the treachery; yet he submitted to it because he loved even Judas.

The words uttered by Jesus in rebuke of Peter's use of the sword should be considered by all devout men. "We would not willingly lose these words of the Lord in the hour of his sacrifice," Horton says. "He forbids the use of the sword, showing that Luke 22. 13 ff. was spoken ironically or metaphorically. He does not sanction the violence of war, even in his own defence. If he was mastered by this troop of soldiers and police it was because he followed his Father's will. He could at a word summon twelve panoplied legions of the heavenly hosts to his rescue. But he was here to suffer as the Scriptures said, to be led as a dumb sheep to the slaughter." Let us remember the lessons, and under no circumstances be tempted to talk of war rather than of peace. The Christian way is the only way for us who bend the knee to Christ.

Horton is wrong in his suggestion, "If he was mastered by this troop." Jesus was not mastered by any troop at any time: he yielded to the troop. In this hour a single man would have sufficed to take him. They came at him as though he were a brigand chief with armed desperadoes ready to effect a rescue. They armed themselves as though they were arresting a cut-throat. Yet he was the meek One who had sat among them in the Temple as a teacher and

helper of man's infirmities! Every incident of those last hours revealed the darkness of sin and the horrors out of which the human heart needed to be rescued.

O God, cleanse our souls from sin! Fill us with the love of Christ! Teach us how to serve thee, how to give ourselves to the doing of thy will, how to deny self, how to follow our Lord! Help us to enter into the liberty of the children of God! For Christ's sake. Amen.

Monday, 17th. Matthew 26. 57-68.

Peter is a pathetic figure as he follows his Master. On the one hand he loves his Lord, on the other hand he is a Jew, and sees the great men of his nation and church arrayed against Jesus, and determined to destroy him as a blasphemer. He is torn by conflicting emotions, and he forgets to pray. Warned that a man's foes reside in his own soul, and that one mighty and subtle had designs on him, Peter forgot to seek divine help. Love makes him keep his Master in sight; fear makes him undecided, and leaves him an easy prey to the tempter.

Probably the first meeting in Caiaphas's palace was impromptu and irregular. As to its constitution, it would be in semicircular form. Twenty-three would make a quorum. There would be two tellers, one counting the votes for acquittal, the other for guilt. There would be three rows of "disciples of the wise" (pupils of the scribes), any one of whom could speak on behalf of the accused. Arguments in defence of Jesus ought to have been heard, but were not. The verdict ought not to have been given until the next day, but it was given at once because men were animated by passion. It is strange what even good and religious men will do when they are angry. Some very cruel things have been done to Christian pastors by deacons, elders, and stewards who have yielded themselves to anger and contempt. These men allowed, and indeed sought, any sort of evidence, even that which was palpably false.

Drummelow says: "The high priest asks not merely whether he is the Messiah, but whether he is a divine Messiah. To claim to be the Son of God, in the sense of God's equal, was blasphemy." Jesus at once asserts the claim. Had he continued to be silent the judgment could not have been given against him, but he was placed under oath, and he was also waiting to see what Israel would do to her Lord. At once judges and servants rushed at him, spitting in his face, slapping him, yielding themselves to the arch-fiend. Truly if Jesus would save us he has undertaken a herculean task! The heart of man is desperately wicked; who can know it?

Let us pray with Jowett:

My Father God, I pray that my eyes may be open to discern the footprints of my Lord! Suffer me not to go astray! Let me not shrink from the difficult hill if it bear the blood-tracks of the Crucified! Help me to follow whithersoever he doth lead! Thy will be done! Amen.

Tuesday, 18th. Matthew 26. 69-75.

There is always a "but" in front of a man's name in connection with every crisis. Each man plays a noble or ignoble part. Peter has followed his Lord to the house of the high priest. He has mingled with the police and attendants and slaves, and has heard their discussions. They have been mentioning some who were known to them as followers of the Nazarene. As the excitement grew they crowded nearer and nearer to the scene. Peter sat by the fire. Someone spoke to him, and he answered in the curious dialect of the north. All words with "s" in them were pronounced as if with "t." A maid noticed the point, and also watched his face, and at length remarked:

"Thou also wast with Jesus of Galilee."

Peter's answer shows the confusion in his mind. A man who loses control of himself is liable to a serious fall. Peter did not deny his knowledge of Jesus, but he did try to equivocate. And no man can equivocate on moral questions without confusion and shame.

Alarmed at himself he withdrew toward the porch. Another servant maid called the attention of those who were near to the action and appearance of Peter:

"This man was with Jesus the Nazarene."

Peter slips farther into the morass. With an oath he says: "I know not the man!"

His equivocation becomes an open lie. The word he used for "man" was "ish," and he pronounced it "ith." His excitement was apparent. He deceived no one. So the others came to him:

"You need not lie; your accent betrays you."

Peter is now in the grip of Satan. With cursing and swearing he denies knowledge of his Friend. God pity the man who through fear or shame is led to equivocation and lying!

Just then the cock crew, and at the same moment his Lord and Saviour looked on him, and Peter remembered, and thought of what he had done. Not until a man thinks on his ways is he likely to turn. Peter's better self arose, and the soul of the man came back to him.

Plumptre says: "From that hour we lose sight of him till the morning of the resurrection. We may infer from his then appearing in company with John that he turned in contrition to the friend and companion of his early years who had perhaps witnessed his denials, and was not repulsed. The fact that the record of his fall appears in every Gospel may be noted as indicating

that in after years he did not shrink from letting men know of his guilt, but sought rather that men might find in him a proof of the mercy and tender pity of his Lord."

Happy is the man who when he backslides finds a brother who will stand by him and lead him back through penitence to peace!

O God, we pray for forgiveness for our inconsistency! We follow our Lord afar off. We do not want to lose sight of him, but we are not frankly on his side. Help us that we may cast the fear of man away, and openly acknowledge our allegiance to Jesus! May we be so strengthened in soul that we can help others to confess him! Amen.

Wednesday, 19th. Matthew 27. 1-10.

After the hasty trial of Jesus and its passionate conclusion there appears to have been an early and full meeting of the sanhedrin, at which it was resolved to convey him to Pilate and if possible secure a conviction. They therefore had Jesus handcuffed, and went in a body to present their case. Pilate was severe on all attempts at taking life without his consent, and had shown on more than one occasion a ruthless spirit. He had received his appointment in 25-26 A. D., and had made little attempt to understand or placate the Jews.

The picture of Judas is very pitiful. What could have been working in his mind when he betrayed his Master? Had he imagined that anyhow Jesus would use his divine powers and overthrow his adversaries? Had he thought that it would be impossible to convict him? Or is this another case in which a man has opened the lower gates of the soul and become possessed of the devil? Whatever his motive, as he watched Jesus his soul awoke, and he was filled with remorse.

The word translated "repent" is not the word for change of mind and heart, but simply a change of feeling. It touches the emotions, but not the will. It implies shame, sorrow, remorse, as though the very coins he held scorched him. He goes back to the men with whom he bargained, and openly and bravely cried:

"I sinned in betraying innocent blood."

If only he had had confidence in his Saviour! If only he had turned to John or one of the other brethren! But the unhappy man knew not where to turn.

The religious men whom he addressed replied contemptuously: "That is your concern!"

Poor Judas! The horrors of hell got hold of him. He hurled the money into the holy place, and fled. What could he do? What should he do?

Euthymius has a note: "This is the way of the devil. Before we sin, he suffers us not to see the evil of it lest we should repent. But after the sin is done, he suffers us to see it, to cause us remorse, and to drive us to despair."

Grant, O Lord, that when we sin we may have given unto us the spirit of true repentance! May we remember thee, and turn to thee with our sorrow and shame! We thank thee that thy love and compassion are infinite. Let it reach us in our necessity! May we open the doors of our souls to thee, that so thou mayest dwell in us, and control us! Amen.

Thursday, 20th. Matthew 27. 11-26.

The Jews for centuries had been looking for the Messiah. His advent was the most sacred desire of their souls. Yet they changed the name to "King of the Jews" in order, by a twist of phrase, to lay a charge of treason against Jesus.

Matthew strips the trial of all preliminaries, and introduces us to the heart of the matter. Jesus does not hesitate for one moment. He accepts the title, but Pilate at once discovers that this is no ordinary pretender. There was nothing turbulent about Jesus. And while the chief elders became more and more excited Jesus stood silent and detached, so that Pilate was the more impressed by his character and bearing. "Why do you not try to vindicate yourself?"

Pilate was evidently filled with contempt for the Jews. His offer to release Barabbas or Christ was clearly contemptuous. He had entered on a hazardous course. It is never safe to despise anyone; still less is it wise to play with the temper of a crowd.

His question (*22*) revealed a careless attitude toward the administration of Roman law and justice. Perhaps he hoped to stir the sympathy of the people by having Jesus scourged; perhaps he thought that the sight of blood would satisfy. I think he began by despising the Jews, then as he watched Jesus, and stimulated by the appeal of his wife, he began to wonder and fear lest there were something superhuman about Jesus. Then pity began to stir in his soul, and he thought the thing had gone far enough. At last, the threats of the chief priests stirred his feeling of self-interest, and so he tried to wash his hands of the matter. He committed a crime, however, a crime against Rome, a crime against morality, a crime against man,—and in doing so he made his own hell.

Terrible was the doom invited by those passionate and unscrupulous men! Can you imagine any greater shame than for an angry man to deliberately invite misery for his offspring? Such was the penalty courted by those Jewish rulers, and terrible has been the price of it.

Our Father, we have nothing that we have not received from thee! If we offer thee our choicest gifts we are but giving thee what was originally thine. We prize it, and therefore we tender it. We pray

for more grace in order that we may tender to thee the fruit of grace. Grant us power to serve thee, make our wills conform to thy will! For Christ's sake. Amen.

Friday, 21st. Matthew 27. 27-32.

The next stage in the humiliation of Jesus was his mock coronation at the hands of from two to six hundred soldiers. These rude men knew nothing of the details concerning Christ. They caught a phrase about his being king of the Jews, they heard of the horse play in the court of Herod, they saw the scorn on Pilate's face, and that was enough. The man had been scourged, and was now their victim. They took him into their barrack-yard, and began to tease him. They found an old cloak which had been worn by a high dignitary, and they put it on him. They found a tree with leaves like a laurel but with a prickly stem, and they made a wreath and crowned him. (The traditional crown of thorns is very unlikely. The soldiers did not go out to look for thorns. They found what would suffice close at hand.) They took a wand, and put it in his hand. Then making a mock throne, they began their play-acting. And all the time he was bleeding and in torture!

When they were through with their play, the cross having been prepared and also the ground, they replaced his cloak on Jesus and led him away. What he had suffered was shown in his weakness.

Blessed Simon! Did he and Jesus hold fellowship as they trod the sorrowful way together? We know that he was won by Christ, and that two of his sons held an honorable place among the early disciples; their names are mentioned in Mark 15. 21. It may be that the Rufus mentioned in Romans 16. 13 was one of them. Carr suggests that Simon may be one of the men of Cyrene who preached the word to Greeks when others preached to the Jews only (Acts 11. 20). No man can do a kindness to Christ without bringing to himself and his family wondrous blessing.

Our Lord, we thank thee for the love thou hast awakened in our souls! We had wandered far from thee, how far we never knew until after thou hadst found us, and began to carry us back to the fold. Then we knew, and were ashamed of our folly as we were astonished at thy patience and mercy. Help us to love thee! Keep us close to thy side! Amen.

Saturday, 22nd. Matthew 27. 33-54.

Where was Calvary? George Adam Smith says: "The traditional site, the Church of the Holy Sepulchre, has lately been proved to lie beyond the second wall, which was the outside wall at the date of the crucifixion, and several rock tombs have been found about it. It was near a road. It may therefore have been the site." The garden in which was Joseph's tomb was part of the site.

We cannot dwell on the anguish which must have been borne as the nails tore the flesh of Jesus, and he was distended on the cross. Some wealthy ladies of Jerusalem had arranged for criminals to be given a draught which would stupify and so deaden the pain. The soldiers handed it to Jesus, but when he had tasted it he refused to drink, for he was dying for the sins of the world, and must pay the utmost penalty.

What a picture it is! Professedly religious men so blinded by passionate hate that they scoff at him, mock him, jeer at him! Hardened soldiers gambling for a dying man's cloak! Weeping women, unable to understand, impotent to help! Dying men, one in shame, another finding peace! An honest-hearted man having to obey orders, yet not losing his manhood, but using his reason and conscience to adjudge a fellow-being according to the standards of righteousness! A good man in his anguish finding the very heavens as brass, alone in a silent universe, with no sense of the divine touch even when dying for the divine honor and glory!

Listen to him: he prays for his murderers! Listen: he saves a penitent! Listen: he shelters a broken-hearted woman, and makes her protection a man's task! Listen: he prays to One for love of whom he bears all this; he prays even though forsaken! Listen: he is in need of a drop of water! Listen: he has accomplished that for which he came into the world! Listen: he began with a prayer to his Father, now he yields himself and his life's work to the keeping of that same Father!

Blessed Jesus! Saviour of the world!

Our Lord Jesus, we pray that the time may soon come when thou shalt reap the fruitage of thy sowing, in that the Gentiles have turned unto thee! We pray for the day when those who slew thee shall repent and be converted. If they had known they would not have done it! They had waited long for thee, although they rejected thee when thou didst come. Open their blind eyes, we pray thee! So may the day dawn when every knee shall bow and every tongue confess, to the glory of God the Father. Amen.

Sunday, 23rd. Matthew 27. 55-66.

On verses 55, 56 Horton says: "Nothing can exceed the unconscious art of this scene. The great tragedy is transacted. But just as Euripides relieves the strain of a terrible situation by a sweet choric song, so the gospel narrative rests the heart and brain by ending the crucifixion with the spectacle of loving and grateful women, who reflect the death of their Lord in the depths of tearful eyes and of loyal hearts, beholding from afar. And by this calm ending of the passage, which began

with the outrages of the judgment hall, the vision is left on the mind of all humanity to the latest time standing and beholding the cross and the Sufferer. Until the world ends, men and women, redeemed and thrilled with gratitude and joy, will stand beholding."

The next verses bring before us the other side of our humanity. We have been grateful for Pilate's wife's intercession, for Simon the Cyrenian's protest and sympathy, for the dying thief's confession, for the centurion's testimony, for the sympathy of the unnamed onlookers and of the women who loved him. Now we find that the verdict was not unanimous, that there were two men, and possibly three, who said "No!"

Joseph of Arimathea was one. A man of wealth, one holding a position of high honor, one whose moral character was known and respected, he had done his best in the hour when Jesus needed a friend, and now he goes to Pilate to beg the body. Brave Joseph! But how could a man see Jesus on the cross and not love him?

If Joseph had not gone to Pilate, the body of Jesus would have hung on the cross until it decomposed. No one but Pilate or the emperor could dispose of the body in any other way.

Having given the body to Joseph, Pilate ordered that a special guard should watch over the tomb until after the sabbath was fulfilled. According to the narrative the chief priests had thought over the matter, and knowing that Jesus had said he would rise, and that if an impression got abroad that he had risen they would be baffled in their purpose, they determined to use every safeguard in their power. Strange that they should be afraid of him after he was dead and buried! Believing him to be a vagabond, why worry? Ah, conscience makes cowards of us all! These men have not yet done with Jesus, nor have they done with God. They get their guard, they secure the sealing of the tomb. What then? They outwit themselves, and create the necessary proof that if Jesus does come back it is because of a power from within the tomb, and not from the outside.

O God, we would rest in thee! Sometimes when we need thee thou seemest to tarry on the way, but thou art never too late to help. Grant unto us patience and hope! May we learn to quietly wait for thy salvation! Thy guidance is certain, and we shall reach the haven of our desire in the hour that has been appointed by thee. Blessed be thy name! Amen.

Monday, 24th. Matthew 28. 1-15.

About four o'clock in the morning of the first day of the week the two Marys were wending their way back to the sepulcher where they had kept their vigil ever since the burial of Jesus. While they drew near something happened. Heaven appeared to do its work, and it did it splendidly. As the feet of the angels touched the earth it began to quake. The stone rolled back, and they saluted the Lord of heaven and earth. Then they turned to the women who were dazzled by the splendor of their apparel, and announced the wonder of the day. Carr says: "It is hardly possible for us ever to conceive the overwhelming joy that the conviction of this truth must have brought to these holy women, whose recollection of the divine words and looks and love-inspiring sweetness of character would be quickened by the painful watching and the passionate sorrow of their seeming loss."

How despicable was the policy of the rulers! All their efforts had been frustrated. They had done their best to hold Jesus. Now they hear the story of how God had defeated them, yet instead of humbling themselves they try to suppress the story by bribery and lying. How could a Sadducee admit a life beyond the grave? When facts got in his way he must try to defeat them.

Alas for us when our preconceived ideas lead us to juggle with evidence! I often feel there is nothing more humiliating than for a New Testament scholar who has espoused a certain theory to come to the Gospels with a mind made up, and to resort to the expedient of excluding or ignoring all that does not fit in with his theory. May I ever be saved from projecting my theories into a tinkering with the text!

O Thou Spirit of God who knowest us and knowest the Father, we pray that thou wouldst make known to us the deep things of God! Be to us as the wind that sways the trees; be to us as the light that illumines the evening clouds and mist; be to us as the dawn of love! So may we know ourselves as children of God. For Christ's sake. Amen.

Tuesday, 25th. Matthew 28. 16-20.

Every word is precious. Jesus came to the disciples, whether to the eleven only or to five hundred who had joined them we cannot say, though the latter is probable.

"All authority is given unto me." When? Was it the reward of his obedience? Did it come at his resurrection? Or does it refer to the eternal purpose of God? Has Jesus always had the authority, though laying it aside for a brief moment while untangling a skein in our human experience?

It is an absolute and universal authority, it sweeps through heaven and earth. If he will he can command legions of angels; if he will he can command all nations on earth. He wills to command his followers. The "Therefore" is imperious.

Because of this authority he says: "Go, instruct all nations." "The disciples having learnt fully what their master, their rabbi, had to teach them," Plumptre says, "were

now to become in their turn, as scribes of the kingdom of heaven, the teachers of others." The teacher, and not the priest, is the order for the propagation of the Christian faith. "Their success comes of what they had to say, not of the way in which they said it. They were indeed to be the promulgators of the religion which was to grow up around the person of Christ, they were to teach all nations, but they were not to dominate men and bear them down by impetuous oratory. Nor were they to rate their success by the multitude of those they baptized. The truths revealed in Christ's life and death were given to the world to be a part of its possessions through all time, and whether they were generally accepted a little sooner or a little later was of small account" (Latham).

The charter of the Christian church is the promise: "Lo, I am with you alway, even unto the end of the world"!

Our God, we pray for the coming of thy kingdom in all the earth! We thank thee for the presence of thy Son, and we pray that that presence may soon be unveiled. We seek at thy hands not wealth, nor power, nor beauty, but truth, and love, and grace. In every land let Christ's peace prevail! For his name's sake. Amen.

THE REVELATION OF JOHN.

Wednesday, 26th. Revelation 1. 1.

We enter upon the study of what is in some ways the most difficult, as it is the most sublime, of all the books in the Bible.

Our study will be influenced by our point of view. If we say that the author is expressing his opinions on things that have recently happened, and is using certain symbols which may serve a similar purpose to that of a man writing in cipher, we shall use certain arbitrary methods in interpreting the book. If we say that the author was describing in certain definite forms a great event which was to happen on a predetermined day in the future, and through certain individuals whose names were fixed, we shall be just as arbitrary, we shall say that the message had nothing to do with the circumstances and times of the author, but only with the second advent. If we say that it is a plan of the ages from apostolic times to the end of the world, we shall attempt all sorts of solutions of the symbols. If we are Roman Catholics we shall say that the mystic number 666 means Luther. If we are Protestants we shall make it mean the Pope, or Nero, or Napoleon, or the German Kaiser.

I shall not attempt any such methods of interpretation. Those who have followed me hitherto will have noticed that I have dealt with each book as a historical document written on or about a given date, by a certain person or type of person whom we know, to a people whose conditions we know. The writer was living with God, believing in and having a personal experience of Christ, and impelled by the divine Spirit to write words so wonderful, so profound, so authoritative and far-reaching, that their message is authoritative in all Christendom and for all time. This is the frame of mind in which I approach our study of the Revelation.

The book is a fitting climax to the Bible. I believe with Case that "the Book of Revelation came out of a grave crisis in the experience of Christians living in western Asia Minor over eighteen hundred years ago. The dominant interest of the book was to encourage loyalty to the Christian faith, then under persecution by the heathen authorities." I also believe with Anderson Scott that the position of the book at the conclusion of the Bible gives it "a value of a special kind. A book which offers in some way or other to open up those secrets of God which yet lie hidden in the future, seems wholly in place in our sacred Scriptures. Both the Christian Bible and the Christian consciousness seem to demand a book of revelation for their completion or satisfaction."

This book deals with the coming of Christ. We believe with F. W. Robertson that there are many comings of Christ. "Christ came in the flesh as a mediatorial presence. Christ came at the destruction of Jerusalem. Christ came, a spiritual presence, when the Holy Ghost was given. Christ comes now in every signal manifestation of redeeming power. Any great reformation of morals and religion is a coming of Christ. A great revelation violently sweeping away evil to make way for the good, like a thunder storm, is a coming of Christ." That is true; yet on the other hand the coming of Christ is always a single act of God. And while there is no past, present, or future to him, yet there is an event and a day expressed in the phrase. As Boyd Carpenter says: "It must not be supposed that the waiting church of Christ will be disappointed of her hope, or that the heavenly Bridegroom will not come. He will come again, and all the preliminary and subordinate advents in judgment and in comfort will then be seen to have been earnests of the fullness of his coming."

When was the book written? This is a point on which scholars are practically agreed. Men of past generations said it was written in the reign of Domitian, and between 90 and 96 A. D. Modern scholars like Ramsey and Case concur. Some, in order to explain the difference in style between this book and the fourth Gospel, have tried to put the date between 60 and 66 A. D., during the reign of Nero. Taking the book as it stands Bennett says: "If we reject the testimony borne to the Apocalypse of Polycarp, Papias, Justin Martyr and

Melito, to say nothing of that of Clement of Alexandria, Tertullian, Origen and Irenæus, we discredit our chief witnesses to the authorship of the Gospels and epistles, and indeed of all the New Testament books. If the bishop of Sardis, Smyrna and Hierapolis, and that itinerant truth-seeker Justin Martyr, and the other witnesses, were wholly misinformed as to this important book, it is useless to discuss external evidence for any New Testament book."

Whether or not the author was John the beloved disciple is a difficult problem. Tradition says he was; yet modern research seems to point to John's having been martyred before 70 A. D.

Two or three other preliminary remarks.

This book was written by a Jew who knew his Hebrew Bible so intimately that its language became the warp and woof of his speech.

It is full of symbols, and those symbols have a history, and correspond to poetry. Do not turn them into prose.

It is a book with a definite aim. I have pointed out before, in interpreting the Gospel of Matthew, that "parousia" means "presence." The coming is the unveiling of the presence,—One who is here and is being unveiled continually, but who is to stand forth resplendent and glorious by and by. As Carpenter says, "He comes" is the key. "He comes when paganism falls. He comes when brute world-force is cast down. He comes when worldliness falls. He comes, and his coming is spreading ever over the world, shining more and more unto the perfect day. Clouds may gather and make the epochs which are nearest the full day darker than those which preceded them, but still in every epoch leading up to the golden day. The line of conflict may advance and recede from time to time, but it is a triumphant battlefield which is pictured. It is thus the book of the advent and victory of Christ."

Let us offer the collect:

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ! Amen.

Thursday, 27th. Revelation 1. 1-3.

The title of the book, "The Apocalypse of St. John the Divine," did not appear in its complete form until the fourth century. "The Divine" means "The Theologian." The revelation itself is what God has made known to Jesus Christ, and what he makes known through the angel of the church and through his servant John. Those who are distressed by outward circumstances, by internal weakness and declension, and who find it hard to tarry the divine pleasure, are objects of divine solicitude. They are to be taught how to live, and what attitude to hold toward life. That which John has seen and heard he will declare. He speaks with divine authority, and his word is true.

What are we to understand by the word "angel"? Does it mean the bishop or chief pastor of the church in a particular place, or of the church universal? I do not think so. Does it mean the ministry as a whole? I do not think so. Does it mean that every church or the whole church has a guardian angel? I cannot see how such a one could be threatened with the removal of his candlestick out of its place. The word belongs to the symbolism or poetry or art of the book, and must be understood in that sense. We speak of the "soul" of a people, the "soul" of a city, and I think that such an expression is the key to the word. There is a collective consciousness of what is good and bad, and according as it is good or bad we can describe the angel. It is the spiritual consciousness of the church, the awareness of God and Christ as expressed in what we call Christian experience, which is challenged in a locality or in the church as a whole. What John has to say is not merely his personal experience, his individual sight and hearing of God in Christ, but the consciousness of the church as a whole through which the word comes.

Carpenter says on verse 3: "Any declaration of the principles of the divine government, with indications of their exemplification in coming history, is a prophecy. Sometimes the history which exemplifies these principles is immediate, sometimes more remote; in other cases the events are both immediate and remote. The prophecy gives us the rule, with some typical application illustrative of its method of working; after-history affords us the working out of various examples. We, then, as living actors in the world, have not only to read and hear, but to keep,—keep in mind and action those principles which preside over the development of all human history. The word 'keep' is in itself a proof to me that the whole fulfilment of the Apocalypse could not have been exhausted in the earliest times, nor reserved to the latest times of the church's history, but that its predictions are applicable to all eras."

The words "shortly" and "at hand" denote the attitude of mind which those who are spiritual must always assume. There is One at the door: we must be ready, we must watch. Like salvation itself, which is a past experience, a present consciousness and a coming glory, the coming of Christ is past, present, and future. "Shortly" means both "soon" and "swiftly." Anderson Scott says: "The expectation that the final end was close at hand, and that it would come not through development but through crises of judgment, was part of

the common consciousness of the primitive church. That it has been disappointed is due to the double fact which was long overlooked,—the slowness, as men count slowness, of his working with whom a thousand years are as one day, and the intervention of many anticipatory ends or judgments before the final one."

We will pray with Dr. Jowett:

Almighty God, I thank thee for the privilege of communion! Wilt thou graciously speak to me when I am not speaking to thee? Come upon me in unexpected moments, and give me rare surprises of grace! May I be ever vigilant for the coming of my Lord! Amen.

Friday, 28th. Revelation 1. 4-6.

John is addressing the seven churches as representative of the whole church, and is conscious that that which he is to unfold is the mystery of the gospel that belongs to the entire fellowship of believers. Case says: "From the first, adherents of the new religious movement had shown a deep interest in the common welfare. When a community was overtaken by trouble neighboring Christians frequently expressed keen interest in the well-being of their afflicted brethren. Sometimes a promised leader would visit the churches in distress, but in cases where a personal visit was impossible a written communication would be despatched. The Revelation is a letter only in its formal introduction and conclusion."

The salutation of grace and peace is similar to the salutations of Paul, but the description of God is unusual,—"Him which is, and which was, and which cometh." What is the meaning of the strange expression? How can God be described as coming? He does not say, "Which will come." Plutarch could describe a "becoming God" more tersely and more nobly than Mr. H. G. Wells, but John's description is deliberately different. It is that God is self-existent and eternal, source of all existence. And he is continuously manifesting himself in his unfolding purpose, clothing himself with men, incarnating himself in Christ, witnessing to himself in the eternal Spirit, always coming nearer as the consciousness of man enlarges, but never "becoming" in the sense of growing in power and knowledge as we grow.

The words "Seven spirits which are before his throne" are unusual. The Jews thought that there were seven chief angels having control over the movements of the heavenly bodies. John uses the figure in his own way. We shall find him using the number seven again and again, always with a sense of completeness and variety.

Not only have we the aid of God and all spiritual forces that are operative on the side of goodness, but also the help of Jesus Christ. Jesus said of himself that he came into the world to bear witness to the truth. Jesus Christ loved us and died for us, and by his victory over the grave became the firstborn of the dead. He is ruler over all. What wonder can compare with the love that secured for us at so great cost cleansing from sin? He was the Lamb of God who shed his blood as a sacrifice for us, and out of loyalty to him we ought to be willing to sacrifice ourselves.

Scott says: "The first half of the fifth verse represents the Jewish expectation of the Messiah at its highest; the second half shows this carried over into Christianity, but both fulfilled and transcribed through the sacrifice of Christ. The true relation between Judaism and Christianity is here exhibited. And to seize the combination as it lay in the writer's mind is to have the key to much that is perplexing in his book. Intellectually to a large extent still a Jew, he is spiritually and ethically a true disciple of Christ and possessed of his Spirit."

Our Father, if we had done our duty we should have won no merit thereby! But we have great need of thee because we have failed in duty as we have failed in virtue. Our hope resides in Christ Jesus our Saviour, and we pray that for his sake our sins may be forgiven, and we may have grace to help in time of need. Amen.

Saturday, 29th. Revelation 1. 7-8.

Christ does something for us individually and collectively. He gives each of us sovereignty over ourselves, our doubts and fears. There is a victory that overcometh the world which belongs to each of those who dwell in the love of God. Then he organizes us into a kingdom. We are a community of those who know and express the will of their king. If we are conscious of sin we can go into the holy place in the exercise of our priesthood, and make intercession through his blood.

This is a strange assertion to make in the light of what happened to Jesus. Was he not crucified between two thieves? And are not his followers spurned, despised, persecuted? Carr says that John's controlling purpose throughout the book is to convince his fellow-Christians that the day of their deliverance is at hand, when the powers of the pagan world will be destroyed to make way for Christ's rule upon earth. When this is accomplished his disciples will be elevated to their rightful place in the new order of things. Under the inspiration of this confidence Old Testament phraseology springs to John's lips as he boldly exclaims: "Look! He comes upon the clouds!" His advent is so near that John can almost see it as he writes. "Christ will appear so literally and realistically that he will be manifest to everybody's gaze. Christians will greet him with great joy, while sorrow will lay hold of his adversaries.

Well may they mourn, since his appearing seals their doom."

Scholars have wondered what they should make of verse 8. The R. V. makes it plain that it is Jehovah who is speaking. He is the source of all, as he is the end of all. When our Lord returns to complete his work, then God will assume direct control of everything. When the millennium is complete God will erect his tabernacle among men, and will throughout eternity dwell in their midst. This is the great event, the climax to creation and redemption, and to its elucidation John is called and consecrated.

Our Lord and our God, who art light, and in whom is no darkness at all, we pray that thou wouldst pierce the earthborn clouds, clouds of anxiety and fretfulness and unbelief, that hide thee from our sight! Grant unto us the open vision! Heal us of our infirmities, and help us to rest in thy love! For Christ's sake. Amen.

Sunday, 30th. Revelation 1. 9-11.

Like other prophets of God John's career begins in a discovery of God. "On the isle of Patmos on the Lord's day I was in the Spirit, and I heard a voice clear and challenging like the sound of a trumpet," says John.

Notice his description of himself: "your brother and fellow-partner in that which is involved in following Christ." And that which they have in common is not something done for Christ, nor in imitation of Christ, but in fellowship with Christ. They viewed life from Christ's standpoint, and felt the same challenge.

Christina Rossetti says about patience: "Following the clue thus afforded us, I seek and hope to find patience in this book of awful import. Now if any deign to seek patience in my company, I pray them to remember that One high above me in the kingdom of heaven heads our pilgrim caravan."

It is evident that while the call and the experience came to John on Patmos the writing was concluded on his return. Patmos was a small rocky island off the coast of Asia Minor, to which men of note were banished. While there John was spending the Lord's day in holy communion with his Lord when the vision came. If he was banished because he had been a faithful witness for his Lord, that which came to him was his reward in its revelation of what his Lord meant to the solution of the problem of the universe. For the time his connection with the earth seemed suspended, he was in fellowship with the heavenly and eternal. Maurice says: "St. John, proclaiming the Word of God who was before all worlds, who had been made flesh and dwelt among men, who was the king of kings and lord of lords, struck a blow at the worship as well as the polity of the Roman empire. He opposed the God-man to the man-god."

This is the first time we meet the expression "the Lord's day." Vaughan says: "That day of the week which from the memory of Christ's resurrection had already become the chosen festival of his disciples; that day which he had himself more than once selected for his own appearance to them between resurrection and ascension; that day which his apostles expressly honored as the day of the church's offerings and of the chief breaking of bread in the ordinance of communion."

Carpenter says: "The mouth which persecution closes God opens, and bids it speak to the world. So St. Paul through the epistles of his captivity still speaks. Luther by his translation of the Bible spoke from his confinement at Wartburg, and Bunyan by his divine allegory shows how feeble were the walls of his cell at Bedford to silence the voice of God. If speech be silver and silence golden it is also true in the history of the church that from the captivity of her teachers she has received her most abiding treasures."

O God, who changest not, we are creatures who never continue the same! We know not whither we go; the future is dark. Send forth thy light and thy truth, we beseech thee! Let us have thy guidance! May our needless anxieties be pardoned, and may we learn to stay ourselves upon thee! For Christ's sake. Amen.

Monday, 31st. Revelation 1. 12-20.

Why seven distinct candlesticks? Zechariah speaks of the candlestick with its seven branches. They were seven in unity, these seven are separate; yet it is evident that they are related, that John thinks of each church as being luminous, and judged by its brightness and purity of shining, and yet so related that together they made a whole, the light was one. Plumptre suggests that the presence of Christ hid the stem from John's gaze, but I do not think it is necessary.

The adornment of Christ was that which symbolized a king-priest. The white hair was usually regarded as belonging to God, yet John ascribes it to Christ. He knows the Almighty through his risen Lord. The voice also is as the voice of God. "This image the evangelist adopts to describe the voice of Christ strong and majestic amid the Babel-sounds of earth. That voice whose word stilled the sea sounds as the waves of the sea which St. John heard him rebuke."

The seven stars are called in verse 20 the angels of the seven churches, and as I have already explained, I think the "angel" is the soul or collective spiritual consciousness of the churches, and the seven angels

are the universal spiritual consciousness of the church of Christ, which in the figure of the seven stars is luminous, a veritable diadem in the hand of Christ, something prized as most precious. The word in Isaiah 62. 3 is worth noting: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

The two-edged sword is the word of God. "The picture of the sword projecting from the mouth of the Messiah," Carr says, "is a realistic reproduction of similar Jewish language usually referring figuratively to the spoken word of God. But for John the sword in Christ's mouth is a real weapon with which he will one day destroy his enemies."

No wonder the glorious majesty of Christ overwhelmed the seer! And yet we recognize the Master, for who else would stoop to touch his prostrate servant and exhort him not to fear? One clothed in such majesty may well describe himself in terms just ascribed to Jehovah.

"These verses reflect the Johannine conception of Christ in the three stages of the glory which he had with the Father before the world was," Scott says, "his humiliation culminating in his death, and the power and glory into which after death he passed."

The authority of our king-priest is absolute. We are beset by evil, and death and hades seem to be the arch-enemies of the saints. Yet our Lord Christ can unlock the prison house, and set at liberty them that are bound. To tell the story of his triumphant power is John's commission.

Our Father, the source of all goodness, we pray for thy pardon! With our whole heart we seek God; disappoint us not, but reveal thyself to us! Teach us how to be sincere! Fill us with an adoring reverence for our Lord and Saviour! Amen.

The Old Testament Background of Revelation.

I have here the "Oxford Helps to the Study of the Bible." One of its features is a list of quotations from the Old Testament contained in the New. But when we come to the Apocalypse, the list suddenly terminates in this note: "The whole of this book is a reflex of the prophetic visions of the Old Testament." And again: "It is, therefore, full of references and allusions to the writings of Moses and the prophets, too numerous to be tabulated."

Obliterate the Apocalypse, therefore, and you trample upon a noble literature that had been, as well as the noble literature that was to be. The seeds of which these visions are the full blossoms were sown in the agony of Egypt and Babylon and Syria. Not only Daniel, but Ezekiel and Zechariah and the psalmists hewed the stones by which was built this final and majestic edifice. The mind of John was perfect in its assimilation of the finest materials for genius. Lonely at Patmos, he had saints and angels for company. Poor, he dwelt amid jewels and gold. Humble, he consorted with kings and priests. Impotent, he moved armies, destroyed navies, and rescued churches. Sinful, he was cleansed and declared the moral verdict of human history. Of all men of his time, he alone rose to an outlook, he alone scanned the horizon, which was adequate to the events already pending.

If in adversity he was content, if in sorrow he rejoiced, it was because his memory was furnished by accurate study of what was to him the only Bible. As a resource it did not fail him in the hour of utter need. Verses which perhaps he thought he had forgotten came back to his recollection and fitted in with his theme, and no fragment that remained of his life's banquet was lost.—P. Whitwell Wilson in "The Vision We Forget."

Outline of Revelation.

Prologue: Superscription and salutation, 1. 1-8.
A vision of grace, 1. 9 to 3. 22.
A vision of government, 4. 1 to 19. 10.
A vision of glory, 19. 11 to 22. 5.
Epilogue: Comfort, 22. 6-17, and caution, 22. 18-21.

—W. Graham Scroggie.

To Our Readers.

The book of Revelation is one of the least read and least understood books in the Bible. There are few commentaries published on Revelation, no doubt because it is a difficult book, and subject to several systems of interpretation. Why not try to interest friends to read it and meditate through it with Dr. Gardner?

Go after the benediction of 1. 3 for yourself and for your friends:

"Blessed is he who reads aloud, blessed they who hear the words of this prophecy and lay to heart what is written in it; for the time is short" (Moffatt).